

MILITARY CHAPLAINS'

REVIEW

1978



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Religious Education

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ERRATA SHEETS FOR PREVIOUS EDITION

The Summer 1978 edition of the *Military Chaplains' Review* (DA Pam 165-118) contained inadvertent paragraph placement errors which rendered some material illegible. To correct your copy, remove the following pages at the perforation and glue them over the corresponding pages in the original.

So Robert Selle gives some helpful advice to the pastoral counselor here: "Normal emotions only become abnormal when prolonged . . . the counselor: 1) allows the reactions to be aired freely rather than internalized, and 2) shares the pain as one who weeps with those who weep"²²

How easy it is for this kind of stress from unwarranted guilt feelings to turn husband against wife, each seeking to blame the other for "his" or "her" family. Ultimately, parents need to see that such pursuits are futile. An unthinking or unfeeling counselor of such parents, or the teacher of the exceptional child, can easily reinforce the guilt trap by suggesting they search their lives for mistakes and thus add to their already present feelings of guilt and shame over their child. Ideally, the counselor must help the parents ventilate and get rid of their guilt. Ellingson speaks such words of comfort, words that shine through with their own truth, especially when perceived by the parents: "Remember," he says, "it is not the end of the world for you or your child — in fact, the discovery is likely to turn out to be the beginning of a new world for you both."²³

It *can* be a new world for parents who learn to focus their attention on helping their child instead of concentrating on themselves. Obviously, it will begin to make life much easier for the child, who is often painfully aware that he is different from other children. (This is particularly true of those with specific learning disabilities.) The child is a person, and he begins to perceive what is going on around him early in life. He understands his parents are upset with him, but he may not know why. He often concludes that he is somehow at fault. That discourages him from trying to understand what his folks want him to learn, which in turn produces more anxiety until a horrible circle of events encompasses him. Ellingson says it well:

A dyslexic is intelligent and knows that he is an object of ridicule by other children, his ego is battered by failure at school, and he is aware that his parents feel frustrated and heart-broken because of his inability to achieve.²⁴

What a new world it is for a child when he is convinced that he does not have to feel guilty or of less worth than other children — especially when his parents support that conviction! When all these feelings about the child's problems have been worked through, the parents are free to relate to him in a helpful way. When the child knows he is accepted and loved, his motivation toward learning and living is enhanced because he does not have to waste his emotional energy on anxiety. Parental understanding helps remove the fear aspect from the life of the exceptional child and sets him free! This is underscored by Trapp:

²²Robert Selle, *What Do You Say to Parents of a Mentally Retarded Child?* Pool of Bethesda Series, Bulletin IV (Watertown, Wisconsin: Bethesda Lutheran Home, 1974), p. 7.

²³Ellingson, *The Shadow Child*, p. 96

²⁴*Ibid.*, p. 17.

The chaplain or religious educator would do well to seek the cooperation of the parents and the secular educators to determine their program or approach so that the religious education of the child can fit in with the program and not be counter-productive. The exceptional child benefits most if the goal is set and everyone concerned works toward it: the child, the parents, the school, and the religious educator or chaplain.

The parents of an exceptional child, we have said, will look to the school with its professionals, to the chaplain and the chapel program, and to the community for supportive services. They will also look for an attitude of care within the chain of command. Buckler points out that parents have the right to expect professional response from schools and other community resources.³⁴ While she doesn't mention the church, the parents certainly have the right to expect their church or chapel and chaplain to be involved.

A chaplain can offer tremendous help by bringing the consolation of the Word of God. His ministry and the knowledge of God's love for them and for their child can help them work through their anxiety, fears, and feelings of guilt and anger so they can reach the point of acceptance and are ready to be a positive force in their child's development.

The parents' task of helping their exceptional child learn to become a responsible and functioning member of society, and of helping him know God's love in his life, is not easy. Dr. Egg points this out in her beautiful and sympathetic approach to parents:

Your attitude will have a decisive effect on the entire family; the mood of a home depends on the parents. They give peace and joy to a home. But you can only give what you have. This means that there must be an inner peace within both of you. But this inner peace is not a gift. You must work hard for it.³⁵

The chaplain and the chapel community can be most supportive and constructive in that process.

A chaplain can help families with exceptional children in many ways. First, he can offer himself together with God's love. He can help the family through its time of travail. He might, with their consent, call together several parents with exceptional children so that, in sharing common or similar problems, they can strengthen one another. He can provide religious education classes for exceptional children, making sure they remain an integral part of the chapel community. He should encourage members of the chapel especially to be accepting of these people because the healing touch of the People of God is immeasurable. He can encourage members of the chapel family to help with some of the physical chores these families face in caring for the exceptional child. Teenagers can

³⁴ *Ibid.*, p. 60.

³⁵ Egg, *When A Child Is Different*, p. 45.

even help by volunteering free "babysitting" time and providing parents with precious time alone. Simple and regular visits to the home by chaplain and chapel members will demonstrate acceptance of the child and the child's family. Finally, the chaplain can pray and encourage others to pray, especially for the parents, the child, and the entire family. Above all the chaplain can be a source of much-needed love.

Soldiers are not machines nor, for that matter, are their dependents. Chaplains, above all, should be sensitive and responsive to their needs. The problems of the exceptional child and his troubled parents should be of particular concern to us. Indeed, however "ordinary" our present assignment may be, this may be our common "special ministry."

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vehicles of thought. The explanation of passive verbs or collective and plural nouns, for instance, becomes an almost impossible chore until the individual has reached college age at least.

Inadequate socialization. It is further important to remember that the deaf are not as completely socialized as are hearing people in the community. This often manifests itself in inordinate (according to our standards) curiosity, embarrassingly frank questions, or even in mannerisms that no one has thought to discuss with them. Some of the simple courtesies and social graces that make one acceptable in modern American society have never been explained to the deaf child, simply because they are never explained to the hearing child. The result is that a deaf person who "slurps his soup" is regarded as uncouth and further contact is avoided. The problem he faces in gauging the amount of noise he makes is seldom considered in this context.

Self-protectiveness. Another facet of deafness is a certain amount of self-protectiveness that appears to others as unconcern for the welfare of those about them. Actually, it is really a recognition that, since they are unable to express themselves, they must, for the most part, be totally independent in caring for themselves.

Conceptual difficulty. All of the above combine (with others) to produce what Edna Levine calls "functional lags. . . in the areas of conceptual thinking and abstract reasoning."⁵ These lags generally result in "emotional immaturity, personality constriction, and deficient emotional adaptability."⁶

These deficiencies mean that the chaplain must organize the concepts of pre-marital counseling in such a fashion that they will mean approximately the same thing to the deaf as they did to the chaplain when he presented them. To accomplish this he could organize the subject matter for six periods of counseling that last for about one and one-half hours each. These sessions would be scheduled as follows:

Session one: "A Working Definition of Love"

Session two: "Emotional Maturity"

Session three: "Communication"

Session four: "A Christian View of Sex"

Session five: "Marriage and the Bible"

Session six: "The Wedding Ceremony"

Session One: "A Working Definition of Love"

Perhaps nowhere does the conceptual lag mentioned earlier manifest itself so markedly as it does in the matter of the definition of "love." Once again it is worthwhile to point out that the deaf only *see* what other people *see and hear*. Thus, it should be noted that the deaf person accordingly has

⁵*Ibid.*, p. 51.

⁶*Ibid.*, p. 52.

much less information on affection than does his hearing counterpart. Normally, the caresses of infancy give way to verbal expressions in childhood. These statements by Mother, ("I love you") elicit a similar response from the hearing child. Not so with the deaf who by now can scarcely remember the caresses but can well remember the frustration and distress at being refused permission to do many things that seem reasonable and just to him. Since these refusals are seldom accompanied by a smile, the general impression is one of supervision rather than love.

This first session, therefore, should be given to the treatment of the different aspects of love as they affect different areas of the marriage. The best vehicle for this discussion seems to be a comparison of the three Greek words that are often translated by this one English word "love."

Sex. The first word to mention is *eros*, from which we derive our word "erotic," and which has specific reference to the sexual drive. It should be noted that sex is only appropriate within the confines of the marriage bond, and even here has limitations placed upon it by the sensitivities of the people involved.

Affection. The second word which should be presented is *philos*, from which we derive the prefix "phil-," as indicated in "philosophy." The word has a primary connotation of "affection" and careful search will usually reveal that this affection is the basis for the decision to "commit marriage." The emotional, and therefore unstable, character of this facet of human feeling should be carefully discussed with the deaf in view of their generally negative emotional experiences.

Love. The last word that should be considered is *agape*, often called "divine love," and which strangely enough has no transliteration into English. The force of this word is that of an intellectual process which transcends emotional and physical needs, and fixes rather upon the welfare and dignity of its object. This love, it should be carefully pointed out to the deaf, is the essence of God's attitude toward mankind and is sacrificial in nature.

Five Stages of Marriage. At this point, it is wise to introduce the various "stages" of marriage, noting that generally "love" does not enter the picture in its fullest manifestation until the final stage has been reached. These stages were once described as: 1) the honeymoon, from one to two years; 2) the disillusion, from two to three years; 3) the despair, from three to five years, and only survived by a strong faith, and/or presence of children; 4) the awakening, from five to seven years when one member seeks to establish the principle of sacrificial love if it will be reciprocated; and finally 5) the success, when the practice of sacrificial love is completely unconditional. In a very real sense, therefore, "real" love seldom enters a marriage until the latter part of the first decade and a union that has been fractured before that time has not really had an opportunity to work. Much of this will be frustrating to the deaf and needs to be understood well in advance.

Emotional supplies. One additional subject should be raised at this point in the proceedings. According to Levine, the deaf are often engulfed in “feelings of worthlessness”⁷ because of the continual rejection by those about them. This means that it is most important that each member of the family unit provide for the other those “emotional supplies” that will increase self-esteem and in some fashion patch up the self-image.

Taylor-Johnson Temperament Analysis. A certain portion of this first session very profitably could be used to administer the simplified version of the Taylor-Johnson Temperament Analysis. This test would be used only to aid the young couple in seeing how their preceptions of themselves differ from what their partner sees. Because of the barriers of language, the questions would need to be translated into sign language and should probably be administered to both at once to quell any anxieties that might arise. It seems that the results of the test would be most profitably used in the next session during the discussion on maturity.

Session Two: “Emotional Maturity”

A factor of greatest importance in the success or failure of any marriage is the emotional maturity of the partners. Emotional maturity can be defined as the level of development of one's ability to see oneself and others objectively, to be able to discriminate between facts and feelings and to act on facts rather than on feelings.⁸

The force of the above quotation is magnified by another from a different source. Levine says, “Another important aspect of the problems of the deaf . . . concerns maturity and its related behavior and adjustments. Investigations show that the deaf tend to lag behind the hearing in these areas.”⁹ Dr. Levine specified that the factors of social adjustment maturity are common to hearing and deaf but points out that due to a lack of practice in coping, the deaf are “more vulnerable to adverse influences”¹⁰ than are people who have had more practical application in interpersonal relationships. This vulnerability is said to manifest itself in a three to four year retardation of the maturation process. In order to acquaint a couple with possible difficulties in this area, the following subjects should be explored with appropriate emphasis.

Backgrounds. Morris¹¹ suggests that a very close comparison of the young couples' backgrounds is in order as a means of pinpointing the problems that may exist as a result of lack of maturity. This would include

⁷*Ibid.*, p. 65.

⁸Judson T. Landis and Mary G. Landis, *Building a Successful Marriage* (Englewood Cliffs, New Jersey: Prentice-Hall, 1968), p. 114.

⁹Levine, *The Psychology of Deafness*, p. 41.

¹⁰*Ibid.*

¹¹J. Kenneth Morris, *Premarital Counseling* (Englewood Cliffs, New Jersey: Prentice-Hall, 1960), pp. 67 ff.

such details as the number of times the family has moved, the number and kind of schools attended, the kind of employment of the respective fathers as well as any other significant familial information. Since such issues have a pronounced impact on hearing people, it is manifest that they have an even more profound influence on the deaf. Thus the matter of feelings of security, adaptability, community, acceptance and identity that are a normal part of pre-marital counseling, take on a new dimension when they are discussed with a family who does not really expect to be allowed to be a part of the community.

Habits. Another area of very careful consideration should be the matter of the difference in individual habits. Most people have formed habits on the basis of training which is reinforced by discussion and explanation. Few deaf people have parents who can readily converse with them in sign language during their formative years. The sad result is that many of the personal habits of the deaf are largely the result of severe punishment ("I'm *not* okay") and are therefore a dominant force in their lives. Since the deaf are more resistant to change than most people and derive much of their security from routine, it becomes essential that they understand the potential conflict inherent in mutually exclusive patterns of life.

Independence. Since the deaf are generally quite dependent on their parents, it is necessary that their relationship to both sets of parents be carefully discussed in order to assure that they are capable of surviving without this help. From a practical standpoint, if the parents are hearing, the couple will normally settle near one home or the other, and the impact this has on the other family will have to be faced realistically.

Mutuality. This difficulty is closely related to the problems of independence. Because the deaf individual is usually cared for by a family group, he seldom learns the worth of mutual satisfaction. The deaf person functions from the standpoint of "*My* needs are . . ." rather than from the standpoint of "*What* are *your* needs?" To this may be added the observation that deaf people seem unaware of the need for teamwork in achieving common goals. These difficulties need to be presented and discussed with clarity.

Coping with frustration. The deaf also spend much of their life in situations that are frustrating to them. School, work, social contacts, and family friction all conspire to prevent the deaf from doing things *they* want to do in the way they want to do them. The importance of this observation stems from the manner in which they deal with the frustration. Beyond this, the chaplain must seek to establish the impact of this defense mechanism on the marriage partner who may well have an entirely different method for dealing with the same difficulty.

Taylor-Johnson Temperament Analysis. As a device for bringing this session to a close, the results of the Taylor-Johnson Temperament Analysis could be discussed with careful emphasis on the differences of perceptions that are manifested on the charts. Particular care must be

PREFACE

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, Military Chaplains' Review, United States Army Chaplain Board, Fort Wadsworth, Staten Island, N.Y. 10305. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Chaplain (LTC) John J. Hoogland May 1971 — June 1974

Chaplain (LTC) Joseph E. Galle III July 1974 — September 1976

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An Oak or a Squash?

When James Garfield was serving as president of Hiram College, he was confronted with a special request from the father of a young man soon to be enrolled. He wanted the school to arrange a shorter course of study for his son than those normally scheduled. "My son can never take all those studies," he said. "He wants to get through more quickly. Can't you arrange it for him?" "Oh, yes," said Garfield. "He can take a short course; it all depends on what you want to make of him. When God wants to make an oak he takes a hundred years, but he takes only two months to make a squash."

If there seems to be little depth to the spiritual lives of many of the people we serve, perhaps the problem stems from our unconscious encouragement of "short courses" in religious education. Although an integral part of ministry, religious education has been relegated, in some cases, to short-term exercises exclusively for children under the tutelage of over-worked, though dedicated, volunteers.

I am grateful, therefore, for the emphasis of this issue. Chaplains Bill Foreman and Tom Confroy, R.E. Officers at the Army Chaplain Board, did a commendable job in soliciting the insights of some of the outstanding theorists and practitioners in the field. You will note several recurring themes in their articles: religious education is a principal responsibility of ministry; it is a necessary element for the development of faith for people of all ages; it can be accomplished through a tremendous variety of forms and styles; and, most important, it requires serious recognition of the valid ministry of the laity.

In their article, Marguerite Waldrop and Sister Janet Miller of Fort Benning echo the dedication of the nearly sixty Directors of Religious Education on Army installations. They also remind us of our common calling:

... we seek to bring persons to a self conscious awareness of God and his claim upon their lives . . . to lead them to reflect on what faith in God . . . means to them and explore its implications in their everyday life. . . . In reality our goal is to put others' hands in the hand of God.

There are no "short courses" for such a momentous undertaking.

ORRIS E. KELLY
Chaplain (Major General), USA
Chief of Chaplains

Military Chaplains' Review

Articles	Page
Minister/Chaplain as Educator Dr. D. Campbell Wyckoff	1
Energizing Educational Ministry: Let's Do It! Chaplain (COL) Donald K. Adickes	13
Literally as Large as Life—Ministry of the DRE Marguerite I. Waldrop & Sister Janet Miller	19
Religious Education in Europe: Approaches and Perspectives Dr. Sara Little	27
An Andragogical Approach to Parish Development Chaplain (CPT) Michael F. Conrad	37
The Single Adult in Church and Society Janice Harayda	47
The Rationale and Goal of Jewish Religious Education Dr. Menachem M. Brayer	57
Religious Education and Liberation: The Black Minority Mission The Rev. George B. Orfortatta-Thomas	67
Hispanics in the Church: Issues and Visions Dr. Marina Herrera	73
"Sharing the Light of Faith": New Guidelines for Roman Catholic Catechesis Dr. Berard L. Marthaler	83
A Look at the Future of Youth Catechesis Gwen and Richard Costello	95
Kohlberg for Chaplains: A Theory of Moral Development Katherine E. Zappone	105
Book Reviews	117

Minister/Chaplain as Educator

D. Campbell Wyckoff, Ph.D.

The minister is the key enabler of education in the congregation. In the days when national staffs were trying to get through to local religious educators, the minister was sometimes called the bottleneck in the process, or the broken link in the chain of communication on educational matters. Ministers' wastebaskets were full of what they considered to be "junk mail" on religious education; their schedules seldom included consultations with their teachers.

This has been changing as ministers have discovered their identity with lay persons in ministry, as they have become convinced of the need for a holistic ministry (which cannot be performed in its fulness by any one person), and as they have realized the potential in religious education for personal growth, effectiveness in society, and the renewal of the church. Religious education, to many ministers, now clearly provides appropriate tools for the exercise of ministry, and is thus integral to their calling and work. Ministers tend to see the ministry, including the educational ministry, as a shared enterprise in which one of their roles is that of enabler.

To be more precise, when Princeton Theological Seminary designed its Doctor of Ministry program, it saw ministry as involving four aspects:

The Caring and Restorative Aspect.

The Communicative and Educative Aspect.

The Organizational and Administrative Aspect.

The Theological and Ethical Aspect.

Each student in the program has to demonstrate both practical and theoretical mastery of each of these aspects of ministry, ability to see all four aspects in particular acts of ministry, and ability to bring behavioral and theological data to bear on their analysis, understanding, and critique. The educational aspect of ministry is thus seen as one of the pervasive elements in the practice of ministry, without the dangers of its being neglected, on the one hand, or its getting too much attention out of context, on the other.

Dr. Wyckoff received his Ph.D. in Religious Education from New York University. Among his various positions, he has served as Assistant Secretary, Units of Rural Church and Indian Work (Presbyterian Board of National Missions), and as chairman of the Department of Religious Education, School of Education, NYU. In 1954 he became Thomas W. Synnott Professor of Christian Education at Princeton Theological Seminary.

The implication here is that the minister is, among other things, an educational enabler, assisting the congregation (individuals, families, Sunday School, youth fellowship, and the rest of the activities) to see and do their work well.

At the same time, ministers are themselves religious educators. The educational functions of preaching and liturgy have always been prominent, but there are also educational aspects to most of the rest of the things that ministers do, not just the obvious things like leadership training, but even in every kind of committee work. Today's religious educator is both teacher and administrator of educational work, and the minister shares these roles.

The Chaplain as Educator

The educational enabling function belongs to the military chaplain as well, but the unique situation in which chaplains minister highlights certain aspects of the role.

The chaplain ministers both *to* and *with* people. There is no question about the need of the chaplain to minister *to* people. In doing so, the role of educator is immediately assumed. Chaplains teach those entrusted to their care, chiefly in areas of faith and morality, areas in which they are likely to find many of their people illiterate or misled. Difficult as that is, it is even more difficult to minister *with* people, so that as they educate those with whom they work, those persons may, in turn, be able to minister to others, and to enter into that mutual ministry in which chaplains themselves are ministered to.

There is nothing new about this. We have held this concept of ministry for years. But the chaplain's situation and circumstances make it different and difficult. The difference lies, for instance, in ministering to families that are uprooted; to congregations that are stratified; to groups of communicants that are perforce ecumenical; to huge groups of older adolescents and young adults; to unusually large numbers of single people; to persons who are experiencing severe culture shock by virtue of having entered military life, or by virtue of being in unaccustomed places at home or abroad; and to groups whose membership changes drastically and quickly because of the mobility of military life. There is, in addition, the factor of ministry under severe stress when involved in combat.

Ministry under such conditions presents chaplains, however, with opportunities as well as problems. When you are dealing with uprooted families, the chapel may itself serve some of the functions of a community and even of an extended family. The stratification of the congregation means that you immediately have a potential leadership group that can be augmented by others from lower levels as they become trained, and that this mutual ministry that results will to some extent alleviate the negativities of stratification. When groups are perforce ecumenical, differences can lead to mutual enrichment and to more variety than is

customary in the ordinary congregation. Large numbers of older adolescents and young adults means the opportunity to zero in on a particular group with understanding and with specialized programs and resources. The same is true of the situation where there are large numbers of singles. When persons are experiencing severe culture shock they are more likely to seek, to use, and to appreciate the familiarities of church and minister, chapel and chaplain. Rapid change of group membership can challenge the chaplain to a simplicity, clarity, and brevity that are not often called for elsewhere, and thus provide an unusually potent focus for ministry. Ministry under stress means ministry to people whose need is direct and acknowledged, not latent or vague.

As teacher, the chaplain can often count on an unusual motivation for religious learning. To the military person under severe stress, Word and Sacrament may take on a meaning in which the faith is seen in stark outline and significance against the background of the fear, the pain, the bravery, and the demand of the immediate experience. The chaplain-teacher here is far from the classroom, but who said that religious education had to take place in a classroom? There is no formal lesson plan; rather the chaplain-teacher calls upon the reservoir of personal and corporate faith learnings for what will precipitate meaning in the moment of such stress. Learning under such conditions "takes." It is not soon forgotten, but is built into the fabric of the learner's faith, character, and habits.

The chaplain serves as teacher in less stressful situations as well. Occasion by occasion the Word is faithfully preached and the liturgy that embodies the message of revelation day by day and year by year is faithfully performed. In the performance of the most accepted duties the chaplain-teacher communicates the faith with authenticity and skill.

Since there is need to explain the faith and to have persons ask questions about it, share their perceptions of it, and come to personal decisions as to its meaning and implications for them, the chaplain teaches classes. The classes may be short-term or long-term. They may be embedded in a Sunday School, CCD, or some other organized form, or they may be of an *ad hoc* nature. They may be, as the situation dictates, for special groups — families, older adolescents and young adults, single persons.

The chaplain-teacher invents ways of teaching. Letters are written, and by their content help the recipients to learn. Periodic bulletins are prepared whose content is calculated to teach. Books and articles are circulated. Music is made and discussed. Banners are constructed and are used on festal occasions, to be remembered and alluded to for their permanent message. Needs for service projects and mission are sought, decided upon, worked at, and supported, to be the subject of hours of thoughtful consideration. Radio and television programs are composed, aired, and their subject matter analyzed and critiqued to points of decisive learning. Events — personal, close at hand in the community, national, and international — are reflected upon for their religious import. The story is

told and retold to every person and audience that presents itself, in whatever appropriate and gripping ways can be devised.

Often the chaplain functions as an educational administrator. Educational planning, organization, management, and supervision are part of the picture. Religious education is characteristically an enterprise, and taken in the aggregate is a huge enterprise that cannot be conducted without able administration. Schools have to be set up and run. Groups have to be organized, led, encouraged, and heard from. Buildings have to be constructed and, from time to time, appropriately rebuilt. Settings must be devised for formal learning, for informal learning, for various age groups, for intergenerational groups, for interest groups, and for task groups. Persons must be trained for these activities, deployed to lead them, checked on at appropriate intervals, and given affirmation, support, encouragement, and affection. Money must be raised, budgeted, spent, and accounted for. Professional staffs must be recruited, employed, and supervised.

Chaplains do not have to be reminded of the ubiquity and demands of administration, but there is a difference with religious education administration. The secret is that the religious education administrator never "gives in" to the administrative role to the point of becoming a bureaucrat. Rather, religious education administrators retain and enhance their role as educators. Administration can be itself a way to do religious education as well as a way to get something done. Think of the possibility of administrators who look on the people with whom they work (their staffs, that is) as persons who are learners of the Christian faith, who seek in the act of administration correspondingly to teach that faith (to their staffs, again). Administrators can pray together, study together, plan together, give ethical dilemmas mutual consideration, and teach each other. Receptionists, secretaries, and even maintenance people are not outside this consideration. Their work with you can be education in faith and faithfulness. They, in turn, as administrators themselves are often the ones who make the first impression and set the initial tone in their contacts with those who come to the chapel. Administrators can, in the very act of doing their job, do it in such ways and with such spirit and intent, that it becomes a way of communicating the faith to their co-workers, and through them to others.

Furthermore, the chaplain can exercise a special stewardship as educational administrator. Chaplains can see that the program of religious education, in plan and execution, remains lean and severely functional. Good religious education administration does not allow anything to come into existence that does not serve a distinct religious education function. It also keeps rigorous check to eliminate everything that no longer serves its purpose. Chaplains are in a special position to perform this task of educational planting, cultivation, and pruning.

One major spin-off of the chaplain's role as teacher and administrator is the possibility of really being an educational enabler. This

means training, supporting, and assisting other persons in performing their ministry.

Ministry has many facets. Christ's ministry was one of preaching, teaching, healing, and praying. Paul at several points analyzed the aspects of ministry to be performed as, for instance, in I Corinthians 12: 7-11, where he puts them in the context of gifts of the Spirit:

To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge through the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills.

You possess only a few of these gifts. Your gifts and the gifts of the clergy with whom you work do not add up this way. But these gifts are in the church if you seek them out, and they may be made available for the common good if you enable those who have them to use them and use them effectively.

Before your so-called "theological education" you were actively engaged in some way in learning the Christian faith and living the Christian life. Along the way, probably with considerable help from others, you sensed and answered the call to special ministry. In your theological education you were exposed to the biblical, theological, historical, and behavioral material that you would need to perform your ministry. You were given cases of ministerial practice to work through. You were assigned to varieties of field education, so that you might learn at first hand how to minister in those situations. You engaged in the mutual give-and-take of seminars and "bull sessions" in which your experience was shaped into wisdom. You may later have served an apprenticeship as an assistant pastor. When you were chosen for chaplaincy service, you were given special training appropriate for that task. You now have the advantage of serious professional give-and-take with your peers to keep you alert and effective as a minister. You read the appropriate books and periodicals. You engage in continuing education. In the process you have not only become a professional, you have also become a religious person. You have had a religious education, and you have learned to exercise your gifts of ministry. Through all this, then, your ministry has been and is being enabled.

It is now yours to enable others, to see that they have a religious education and that they learn to exercise their gifts of ministry. Look at what happened to you and you will see that you gained significant experience that, upon reflection, indicated a particular direction and task in life, based on your perception of the gifts you had been given. You acted on this and gained more experience, which was in turn transmuted into wisdom and further direction by prayerful reflection, on your own part and

with the help of others. For you this is a continuing process. Through this process, by using this model, you became the effective minister that you are.

Just so, you may enable others. Seek them out. Seek with them the gift that each has as a member of the body. Help each to gain the requisite experience, and to learn to reflect prayerfully, analytically, and critically upon it, along and with others. Join the members of the body together in mutual exploration, discovery, and worship. Instruct, train, educate. Point the way, support, encourage, analyze, criticize, love. Thus is the body fitted for its ministry, with every part and member growing and working properly.

The chaplain's situation and circumstances, different and difficult as they are, do offer special possibilities for such enabling. Uprooted families are sometimes in a position, as they never were before, to find their ministry to one another, and their ministry to others in similar circumstances. The stratification of the congregation tends to give persons a place and identity, a sense of who they are and where they belong, a security that may free them to search more creatively for their identity in Christ and even for their ministry to one another. Ministry to huge groups of older adolescents and young adults means special opportunity to meet human beings as they are at the crucial point of seeking and finding life direction, and for many of them in a key period of temporary occupation from which they may explore without pressure their future direction and task. Ministry to single people carries with it the special opportunity of working with a group when key decisions of mate and marriage are either in the future or have been made, and where these decisions may be seen in the larger context of religious vocation. Persons who are experiencing culture shock are perhaps potentially (like uprooted families) a bit more open to new possibilities. The culture shock of military life may set the old life and future possibilities in perspective, and assist in forming a new sense of identity and call. The culture shock of living in a different nation may eventually give way to new global interests and possibilities for mission. With mobility and quick turn-over there is the challenge to get to the point, to waste no time, to trim down to the essentials, and to check carefully and thoroughly the effectiveness of whatever instruction, training, and education may have been given. Ministry under severe stress again may be a catalyst in getting life, its meaning, and its direction in perspective.

Furthermore, ministry to huge groups of people means that one must train others to help — a situation that has firm precedent! Such persons must be enabled to perform the tasks and carry the responsibilities involved. One of the results is a group of people who have been effectively reached and whose religious education demonstrably amounts to something. When those for whom one is responsible are scattered far and wide, those who have been enabled to assist can do what is required right where it is needed. The fact that they may minister at a distance from where you are means that they may learn especially effectively by having such trust placed in them. Under such circumstances they know and feel that

they are trusted, and rising to the occasion may minister more effectively than they otherwise would. The mobility of the military means that wherever they may be, this group's ministry will be like seed that can take root on whatever ground it falls. From time to time they may be gathered to share their experience, to reflect upon it, to pray, and to engage in various kinds of continuing education.

For minister/chaplains, then, religious education provides tools for exercising one essential aspect of ministry. Religious education has potential for personal growth, effectiveness in society, and the renewal of the church. As teachers, as educational administrators, and as educational enablers, chaplains may lay hold on its resources and perform its functions. They will not, however, let it either be neglected or allow it to monopolize their ministry. Rather, taking ministry's caring and restorative, communicative and educational, organizational and administrative, and theological and ethical aspects all into account, their ministry will be balanced and whole.

Significant New Developments

In terms of an ecumenical approach, attention to the moral and spiritual needs of the individual, and professional standards of training, religious educators in the military have in many ways been far ahead of most of their civilian counterparts. The wisdom and expertise that they have developed ought to be shared much more widely than has hitherto been the case.

At the same time, there are significant new developments taking place in religious education in the civilian sector, of which religious educators in the military ought to be aware. Only a sampling of these new developments can be given here: research findings in faith development, the new emphasis on the local, and some changing ideas of grouping and grading.

The research of Jean Piaget led the way in the current rethinking of human development and its educational implications. Piaget carefully identified stages of cognitive growth, moral growth, and other aspects of the development of the child.¹ Ronald Goldman applied these findings directly to research on religious thinking, with startling discoveries as to the stages in the individual's development when certain kinds of biblical and religious ideas could and could not be grasped.² Lawrence Kohlberg followed with his influential findings on stages of moral development.³ This spurred James Fowler to his research in faith development. The stages that he identified are as follows:

¹ John H. Flavell, *The Developmental Psychology of Jean Piaget* (New York: Van Nostrand, 1963).

² Ronald Goldman, *Religious Thinking from Childhood to Adolescence* (London: Routledge and Kegan Paul, 1964).

³ Lawrence Kohlberg, "Stages of Moral Development as a Basis for Moral Education," Chapter I in C. M. Beck, et al. (eds.), *Moral Education, Interdisciplinary Approaches* (New York: Newman, 1971).

- Stage 1: Intuitive-Projective Faith. Imitative, fantasy-filled, powerfully and permanently influenced by others.
- Stage 2: Mythic-Literal Faith. The stories, beliefs, and observances of the community become one's own in a literal way.
- Stage 3: Synthetic-Conventional Faith. Coherence and meaning are maintained, but experience extends beyond the family and primary group.
- Stage 4: Individuating-Reflexive Faith. The person takes responsibility for his/her own commitments, life-style, beliefs and attitudes.
- Stage 5: Paradoxical-Consolidative Faith. One's own commitments and beliefs are affirmed and lived out in such a way as to honor other and different truth.
- Stage 6: Universalizing Faith. One dwells *in* the world as a transforming presence, but is not *of* the world.⁴

Others have taken up the question of faith development, both critically and constructively. The critics generally urge that studies in faith development take fully into account the theological dimension, that, for instance, repentance and prayer be stressed. Others are looking for implications and practical directive for religious education. A recent study done by a task force of the United Presbyterian Synod of Alaska-Northwest identified five stages in faith development: concrete trust (dependent), doubtful belief (counter-dependent), autonomous action (independent), committed complexity (interdependent), and synthesizing (understanding of God integrated with all reality). They went on to explore the implications of faith development for young children, youth education, Bible study, worship, pastoral care and leadership, and mature faith.⁵

A few years ago the death knell was sounded for the congregation. The death report was premature, for congregations generally are alive and well, while those who predicted their demise are largely forgotten. Concurrently, there has been a new emphasis on the local in religious education. Among the emphases has been renewal at the local level — congregations of every kind searching to know what it means for them to be the church and exploring the possibilities of various kinds of life-styles for renewal. In the process of this search and experimentation, intriguing new ways of doing religious education are being discovered. It is too soon to report on what they are, but the time is not far ahead when we will see many and various new ways of organizing and conducting the religious education enterprise.

Furthermore, the center of religious educational decision making has shifted from national to local levels. The local congregation is the place where today's decisions on religious education program and curriculum are most likely to be made, while the national bodies have assumed the role of providing resources in connection with that decision making. Planning guides are available and widely used to assist local groups to assess their

⁴ James W. Fowler, "Faith Development and the Aims of Religious Socialization," Chapter 16 in Gloria Durka and Joanmarie Smith (eds.), *Emerging Issues in Religious Education* (New York: Paulist, 1976).

⁵ Daniel Erb, et al., *Faith Development* (Seattle: Task Force on Faith Development, Department of Christian Education, Synod of Alaska-Northwest, 1978).

religious education needs, set goals and objectives, develop curriculum and program, develop leadership, and evaluate both program and process. The day of “packaged” religious education is to a great extent over; the day of localized options has arrived. Look at what this means in curriculum.

Roman Catholic curriculum material is typically developed by independent companies who work closely with national and diocesan religious educators. It is then up to the diocese, parish, or school to select what it wants from the variety offered. Some has been so sound, innovative, and attractive that it has been used widely by other than Roman Catholic groups.

The Protestant denominations in the Joint Educational Development consortium have produced a four-track curriculum, *Christian Education: Shared Approaches*. “Knowing the Word” is an English Bible content approach. “Interpreting the Word” is a hermeneutically rather sophisticated approach to biblical analysis and interpretation. “Living the Word” is a “total nurture in the Christian community” approach. “Doing the Word” grounds Christian education in social action. The choice among the approaches for a particular congregation must be tailored to local standards, needs, and expectations.

Sunday School Plus, developed by Larry Richards for grades 1-6, involves learners, teachers, parents, and congregation in the religious educational process in locally adapted, meaningfully coordinated ways.

David C. Cook has introduced “Christian Growth Electives” for youth, using inductive Bible study coupled with theological inquiry into questions of personal and social religious concern; the “Life Style” multimedia electives for young adults; and the multi-volume “Bible Alive” series for adults, by Larry Richards, which he is now augmenting with video-cassette programs geared to each lesson.

The New Media Bible, known as the “Genesis Project,” is a vast multi-media curricular presentation of the entire Bible story.

Religious educators thus have not only to choose *among* options like these, but to choose *within* each option as well. The decisions, in most cases, are made locally.

Changing ideas of grouping and grading have brought to the fore the priority of adult religious education (where childhood and youth education used to have the priority); a demand for intergenerational religious education, including the family, but engaging groups across family lines as well; individualized learning (religious education where one sets one’s own goals and moves at one’s own pace); and grouping by interests and tasks. None of these will replace the traditional schools in which religious education is done, but they will enrich the possibilities of settings for it, and the mix of persons involved in it.

Books for Personal Study

There is a ministry of preparation and study that grounds the discipline of

the religious educator. Out of the many recent resources, let me choose ten books that can serve both minister/chaplain and lay person alike in grasping the most challenging in contemporary religious education.

Gabriel Moran, in *Religious Body, Design for a New Reformation* (New York: Seabury, 1974), proposes the reconstitution of the church as "a valid religious body . . . where education and community join to reveal the religious expressions of human life."

The church's life and renewal as a context for renewed Christian education is the heart of Gene A. Getz's *Sharpening the Focus of the Church* (Chicago: Moody, 1974), which sets up a theology of ministry that encompasses evangelism, edification, leadership, organization and administration, and communication. The lenses used to develop a philosophy of ministry and its contemporary strategy are Scripture, history, and culture. Another approach to a theology of ministry is James C. Fenhagen's *Mutual Ministry* (New York: Seabury, 1977), in which theology and church practice are woven together in specific ways of ministering to one another and together.

In Larry Richards' *A Theology of Christian Education* (Grand Rapids: Zondervan, 1975), a theology of the church is carefully integrated with its implications for Christian education. Roy B. Zuck's *Spiritual Power in Your Teaching* (Chicago: Moody, 1972) constitutes a critical and constructive theology of Christian education, in which the doctrine of the Holy Spirit is developed biblically and historically in its significance for the human teacher.

A new paradigm for Bible study is set forth and illustrated by Walter Wink, in his *The Bible in Human Transformation* (Philadelphia: Fortress, 1973). Critical psychological and sociological disciplines are used to clear the way for the Bible to speak authentically. Donald E. Miller's *The Wing-Footed Wanderer, Conscience and Transcendence* (Nashville: Abingdon, 1977) helps the religious educator through Freud, Erikson, Piaget, Kohlberg, and others to a Christian view of conscience, moral development, and a moral education.

Thomas H. Groome, in a paper entitled "Christian Education for Freedom: A 'Shared Praxis' Model," (Chapter 1 in Padraic O'Hare [ed.], *Foundations of Religious Education* New York: Paulist, 1978) presents a new methodology for Christian education, shared Christian praxis, in which our story and vision are drawn into dialogue with the Christian story and vision, and in that dialogue creatively redirected. A variety of settings for Christian education are suggested in Michael Warren's *A Future for Youth Catechesis* (New York: Paulist, 1975), including retreat-type weekend programs in which "core truths of Christian faith . . . are presented, discussed, role-played, prayed over, and rejoiced over in worship." Evelyn M. Huber's *Doing Christian Education in New Ways* (Valley Forge: Judson, 1978) opens up the whole field of method for Christian education, explaining, illustrating, and evaluating dozens of ways of doing things.

Give yourself a year to work through these books (or others like them of your own choice), along with the other things you are reading. You will be personally enriched and refreshed, excited about the potential of your educational ministry, and equipped with both rationale and means for performing it.

Energizing Educational Ministry: Let's Do It!

Chaplain (COL) Donald K. Adickes

An important factor in writing on a professional topic is for the author to be able to establish his or her expertise regarding the subject. As I review my own educational background, I find little which would establish me as an expert in the area of religious education. However, if experience, and personal learnings derived from that experience, bear some weight in terms of one's credentials, then I can claim some expertise in religious education. Yet, even experience means little if the article itself is not informative and challenging. Perhaps the issue at hand, in terms of my own credentials, lies in the impression this paper makes on the reader and his or her ministry.

The best place to begin is where many of us chaplains find ourselves with respect to religious education. In plain, simple terms, we are often in the role of crisis manager. All of us have been besieged with comments like: "I just found out that the school is not going to be available for the Vacation Bible School!" — "Our CCD material has not been received for the next quarter! What are we going to do?" — "We don't have any teachers for the Junior High Department!" — "The person who was going to conduct the teachers' training conference will not be available!" Having to react continually to those kinds of situations hardly puts us in a positive frame of mind when we consider the ministry of education. Yet it is evident that we have a broader responsibility in religious education than simply playing the role of trouble-shooter. There is little doubt that, through proper planning and use of resources, we can experience some of our greatest successes in ministry in this area.

Teaching is a valid ministry. Certainly a major portion of our Lord's ministry was concerned with teaching. Even the term "Rabbi," from the Old Testament, means "teacher." St. Paul makes the distinction between the ministries of preaching and teaching. In general terms, he says preaching is directed toward those of non-faith while teaching is directed toward those of faith. As we assess our own ministries, most of us will

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conclude that the role of teacher is one of our primary functions. And it is precisely here that a conflict emerges. We cannot be the only teachers in our Christian community. We must turn over a major portion of religious education to the laity. We must trust lay persons to manage the program, do the teaching and recruiting and, in some instances, even conduct the training. As clergy, we reserve the right to teach certain critical classes or subjects and/or provide overall direction for the program. However, we are never going to be able to operate an efficient and effective religious education program until we accept the responsibility of managing the program. In the spring and early summer of 1976, the U.S. Army Europe Religious Resource Center conducted a survey of chaplains which revealed some interesting insights about how chaplains saw religious education. The purpose of this survey was to determine community needs and chaplain skills and interests to meet those needs. One of those findings is particularly relevant to this paper. Answering a question regarding the training of teachers, the chaplains responded that there was a high need for such training in their community. At the same time, however, they saw themselves as possessing very low skill to provide this training and further indicated their interest was medium. In another study, conducted three years ago by the Lutheran Church, civilian pastors indicated teaching as an area in which they felt a need for training.

Some conclusions can be drawn from these findings. First, religious education is, to a large extent, a neglected area of ministry. A key to overcoming this neglect is the willingness to invest one's energy into solving the problem. Unfortunately, however, our energy level in this area seems to flow at a mediocre rate. Second, members of the clergy need training in the area of teaching. There is little doubt that chaplains possess an overall knowledge in terms of doctrine and Scripture, but our ability to teach doctrine and Scripture is not the best. The third conclusion raises a question of priority. If we gave education-ministry the same priority that we give counseling or preaching, chances are that our ministry of education would be more interesting, informative and living. Unfortunately this is often not the case. The final conclusion deals with clergy attitudes toward the laity. Programs of religious education would be more dynamic and powerful if we clergy really took seriously the charge to empower and commission lay persons to be teachers of Scripture and doctrine. The picture of our present situation is certainly not a bright one. However, when one considers the resources at our fingertips (in terms of people, money, knowledge and skills) the entire problem develops some positive form. The road to success lies in changing some of our attitudes, reordering our priorities and developing purposeful structures to manage these programs.

Some basic observations should be expressed concerning the management of religious education. The first concerns the lay persons involved in the program. Their main purpose of involvement is service. In a real sense, they are performing a *ministry* of teaching. They are not

interested in becoming bound by an intricate organizational set-up which requires numerous reports and forms to get something done. They are interested in simplicity and results. If they need resources, they want to secure them with minimum hassle. The organizational structure should be developed with that in mind. Jobs should be well defined and suited for the needs to be met. One of the best ways to do this is by developing job descriptions and a simple organizational chart. Similarly, there is the often-neglected area of recognition. Everyone senses a deeper feeling of investment and membership in a group in which they are recognized — in which *their* ideas and thoughts are heard and acted upon. This basic premise means that our religious education system should include a means by which teachers and workers can express their ideas concerning the direction of the program.

But recognition includes more than being heard. One of the few “payoffs” for volunteer workers is the personal recognition of their dedication. For example, it is important for teachers and workers to be installed at the beginning of each school year in a special religious service. Participation in this kind of service emphasizes the spiritual dimension of their work and provides the congregation with an opportunity to express their appreciation. Obviously, there are other forms of formal recognition, such as a Sunday School Appreciation Dinner. But these exercises can be meaningless unless other kinds of sincere recognition are provided throughout the year. For example, it is important for the chaplain to visit classrooms on a routine basis and to express his or her concern and interest in the teachers and students. Training workshops and similar activities also convey an underlying theme of appreciation. The simple provision of adequate resources is even a form of recognition because it reflects how the entire religious program ranks the ministry of education. If resources are sparse, a teacher can’t help but think his effort is regarded as insignificant. On the other hand, if basic resource needs are met in a timely and appropriate way, teachers are going to feel their work is worthwhile, wanted and important.

The issue of teacher training is extremely important. As mentioned earlier, the survey conducted in Europe indicated chaplains recognized the need to train teachers but they felt insufficiently skilled to provide training. This means that, if a training program is going to be established, chaplains may have to rely on outside resources. In any case, four distinct areas of training should be considered:

First, teachers should understand the overall organizational setup of the religious education department and the procedures they should follow to secure supplies, equipment and resources. If teachers feel that they are a part of an efficient organization, there is going to be some natural overflow of this efficiency into their teaching. Second, attention must be given to the methodology of teaching and learning. The science of education has some extremely important things to say about how learning takes place. Even volunteer teachers should be allowed to capitalize on this

knowledge in planning and presenting their lessons. (Some of the finest work in this area has been done by the National Teacher Education Project in Scottsdale, Arizona). Third, the whole realm of religious doctrine and Scripture needs regular attention. Most Sunday School literature provides the teacher with only a limited view of the subject presented. Teachers should be more than lesson-plan deep. There is no substitute for a thorough understanding of Scripture and Church doctrine. (An ideal, perhaps, would be for every teacher to complete the Bethel Bible Series.) A good training program for teachers should include workshops in Scriptural foundations at least quarterly. Finally, there is the relational area. The most profound impact that teachers had on my life came from *how* they taught — not the content of their lessons. I vividly recall the warmth and care of my Sunday School teachers. The actual experiencing of Christian love and concern made a deep impression on me. It is important that teachers understand the kind of impact they can have on the lives of their students. Some ways to provide this kind of training are through “serendipity” workshops and set courses, such as “The Edge of Adventure” by Keith Miller and Bruce Larson. In summary, as a supervisory chaplain, it is my responsibility to insure that teacher-training is well planned, takes place throughout the year, and has objectives which are clear and well defined.

But what of the recipients of religious education? Traditionally, our main thrust has been toward dependent children. I’m sure that if a study was made concerning the “audience” for which we expend our religious education monies and energy, we’d discover that over 75% has been devoted to dependent children. But what of young soldiers, young marrieds and adults? The point is that a conscious effort must be made to extend religious education to meet the needs of the entire community. We should develop intentional courses of action, for instance, to survey young adults around the issue of their needs and then develop programs that meet them where they are. In a recent survey of this kind at Fort Hood, young soldiers expressed great interest in the areas of career and goal setting. Certainly a religious theme can be developed around these topics and a meaningful program presented. The whole area of Christian vocation and how it relates to one’s work and career presents all kinds of possibilities.

There are broader possibilities of developing such themes so that the identity of each Christian as a person is found in understanding and bearing each other’s burdens. Freedom grows out of this sense of vocation. The point is to develop meaningful religious education programs for the entire community which are in tune with the concerns and needs of people.

In respect to designing these growth opportunities, it is best to develop short-term classes limited to specific topics and lasting for a set number of sessions. This allows people, especially young people, opportunities to commit themselves to short-duration growth experiences which have a beginning and a closure.

A fundamental goal in developing religious education programs for

the young adult is to facilitate their spiritual growth toward a level of faith which they consider their own. This means that we must patiently walk with them as they question and even doubt their faith — realizing that this journey is a normal and necessary step in spiritual maturity. The worst thing we can do is to set up a spiritual model for them which drives them to an immature dependence on a faith model that is unreal and irrelevant to their lives. Robert Gribbon, of the Alban Institute, has conducted an excellent study in faith development in young adults. One of Gribbon's most helpful findings concerns the kind of contact with adult Christians that is most meaningful for young adults questioning their faith. Gribbon says that "Ministries to/ with young adults need to focus on the individual and his/her growth as a responsible person, and growth as a responsible person in faith."¹ He continued: ". . . this can best be done through significant intergenerational contact with other adults who are willing to share their convictions without judgment."²

In this regard, Gribbon advocates the training of mature adults to serve as mentors/ guarantors for youth in their quest for a living Faith. The concept makes sense because it is meeting young people where they are and helping them to sort through their faith on their terms. This process is in perfect keeping with the parables of lost items and people in St. Luke 15. Coins and animals must be sought after and found because they cannot find themselves. But the Prodigal Son was left on his own to find himself — or more properly — to surrender to the truth that God had found him. Mature lay persons can help young adults in this process of being found and of owning their own faith.

Another positive aspect of involving lay persons in ministering with young adults surrounds the notion of the mid-life transition. In this season of life, age 40-45, one starts to question whether "it was all worth it." And this "itch" leads people to assume responsibility for the new generation of adults rather than for themselves and their own advancement. Levenson, in his recent book *The Seasons of a Man's Life*, develops this movement toward the mentor role in a most meaningful way. The point is that if people in their own stages of life-development naturally move toward becoming a mentor, the religious education program of the Church should assist them in this quest and, in so doing, walk with young adults as they move to develop a mature faith. I can think of no better place for people to learn and move into the mentor role than through the Church.

I have attempted to say where we are and where we should aim our sights for the future. I see the first step to be one of building a team for educational ministry. A key member of that team should be our Director of Religious Education. The task of this group is to assess the "real world" condition of the local religious education program and offer some clear

¹ Robert T. Gribbon, *The Problem of Faith Development in Young Adults* (Washington, D.C.: The Alban Institute, 1977), p. 12.

² *Ibid.*

vision regarding how the educational ministry can be energized. Hopefully, this article will be helpful in that process.

Finally, one vital truth must be emphasized since it undergirds all that we are and all that we do. As chaplains, we are but instruments of the Holy Spirit. Through our leadership and direction he works to perform the beautiful miracle of Faith in his children. May we be open to that Spirit and always keenly aware that we never labor alone when we labor in his Name.

Literally As Large As Life — Ministry of the DRE

Marguerite I. Waldrop
Sister Janet Miller

John Chancellor: Captain Columbus, NBC news has just learned of your voyage. Where are you coming from, sir?

Christopher Columbus: Mr. Chancellor, we left recently from the warm waters of Spain.

John Chancellor: Captain, what shape are your ships in at this time? I'm sure the voyage has been quite rough.

Christopher Columbus: Yes, quite rough. The ships are doing as well as can be expected for such a journey.

John Chancellor: Thank you, Captain Columbus. There it is — a report on three ships just a few miles west of Azores, in the raging Atlantic. We'll have further reports later this month.

A bit absurd, isn't it? Surely, John Chancellor would ask Christopher Columbus *where* he was going! Of course, we know the sailors imagined themselves headed for India. Still we would expect Chancellor to ask, "Where goest thou?"¹

Somewhat like Christopher Columbus, we think that our ministry as DRE's is a journey into the unknown yet having definitely in mind where we think we're going. To know that, we find it important to know where we've been.

"Where Are You Coming From, Sir?" (Philosophy behind the Ministry of a DRE)

To sail a ship across the seas, to be a successful ball player, or to purposefully be a DRE need more than chance day-to-day living. Since we are not God who sees the beginnings, movings and endings of all things, we

¹ Jack Maguire, *The People of God*, Pastor of Waldrop Memorial Baptist Church, Columbus, GA (Unpublished Article, 1973), p. 1.

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constantly need to allow ourselves the necessity of being aware of why we perform as DRE's. We need to look into the philosophy which motivates our actions and attitudes.

The philosophy guiding our performance is based on an intense realization that our work is a Spirit-led movement. The Spirit has gifted us generously with an inner sensitivity for the needs of the kingdom. Paul noted this when he wrote to the community at Corinth concerning "the different ministries, but the same Lord." John Macquarrie, realizing the sensitivity and support needed in the area of Religious Education, called this facet "the ministry of responding to those in need."² This sensitivity-response needs always to consider the whole person — the physical, the psychological, the emotional, the social and the intellectual as well as the spiritual person. God knows his people, he knows how he made us and because we are made to his "image and likeness" does not mean that we are spiritual beings only. Each nuance of our being plays an important part in our salvation. Therefore, the wholeness and entirety of each person needs our sensitive, Spirit-led attention.

Realizing that God is at the helm we work from the trusting attitude that he knows what he is doing. We know of God's wisdom in the past, we discern his continued wisdom in the present and we trust in his faithful wisdom in the future. God is before we are and his presence will be here long after we are gone from this world. It is his kingdom and we are not the "sole" workers chosen to complete his work. No, rather we are one, side-by-side with others who have the same calling, the same commission to go and build the kingdom.

The above statements of our philosophy as DRE's are extended to include the basic idea of commitment, firm and growing, to God himself, to his call to mission, to his kingdom and to the service of those whom God has chosen. This commitment, if it is to God's domain, necessarily assumes that it is on God's terms and not on our own.

The committed life has to be daring, and it has to take a direction. It has to come out somewhere. The committed person has his loyalties clear. He knows what comes first in his life.³

This type of commitment calls for a Moses or a Jesus — or, boldly said, a DRE.

If Lois LeBar could call Christian Education "a bridge from the word to the world,"⁴ then we could call the DRE the builder of the bridge; and the more we build, the more we find that its span is "literally as large as life."⁵

² John Macquarrie, *Principles of Christian Theology*, (New York: Charles Scribner's Sons, 1966), p. 346.

³ Irene S. Caldwell, Richard Hatch, Beverly Welton, *Basics for Communication in the Church*, (St. Louis: Christian Board of Education, 1971), p. 14.

⁴ Lois LeBar, *Focus on People in Church Education*, (Westwood, N.J.: Fleming H. Revell Co., 1968), p. 21.

⁵ James R. Shaefer, *Program Planning for Adult Christian Education*, (New York: Newman Press, 1972), p. 61.

Three Ships A Sailing (Our Approach to Ministry)

Out of this philosophy our ships are sailing on the warm, clear waters of faith — faith in who our God is, what he has done, and what he asks of us his people. At the heart of our work is a person, Jesus Christ, and it is he whom we serve.

In spite of our divergent theologies and philosophies it is well to remember the church is comprised of people with a common faith in one Lord. That “faith is the acceptance and coming to fruit of the divine gift within us.”⁶ Every faith decision we make and every act which we perform prove to be beneficial or detrimental to the life of his church. Therefore, as DRE’s we need to make faith a part of our decisions in every area of our lives.

In sharing the good news of that one who is all important in our own lives, love is the motivating factor — love not only for our Lord but love for people. John said, “Herein is love, not that we loved God, but that he loved us, and sent his son to be the propitiation of our sins. Beloved, if God so loved, we ought also to love one another.” I John 4:10-11 KJV. It is impossible to share that which we do not possess, and so DRE’s need to be models of such love. Hans Kung says:

It is not law or power, knowledge or dignity but service which is the basis of discipleship . . . and . . . the root and goal of service is love.⁷

Each person has been endowed with gifts for the good of the whole and as directors with enthusiasm and vision of what these persons may become and do, we try to draw out latent abilities, direct obvious talents, and use them for God’s honor and glory. Elizabeth O’Conner writes:

Somewhere I heard a story about Michaelangelo’s pushing a huge piece of rock down a street. A curious neighbor sitting lazily on the porch of his home called to him and inquired why he labored so hard over an old piece of stone. Michaelangelo is reported to have answered, “Because there is an angel in that rock that wants to come out.”⁸

Talent is abounding, ready to “come out.” There are abilities ready to emerge. Hidden potential needs to be released. Many are waiting to be invited to serve. Others need motivating, and with sincere praise and positive encouragement their sails are filled with desire to give themselves in kingdom service. Love and concern are necessary ingredients that bring about change and help these persons to develop and grow.

Our approach involves team building, also. On the ball team each player has his specific job to do if the team is to reach its goal — that is to win. Each player is supportive of the other, but does not take over the

⁶ Thomas F. Sullivan, John F. Meyers, *Focus on American Catechetics*, (The National Conference of Dirs of RE, 1972), p. 19.

⁷ Hans Kung, *The Church*, (Garden City, NJ: Image Books, 1976), p. 500.

⁸ Elizabeth O’Conner, *Eighth Day of Creation*, (Waco, TX: Word Books, 1971), p. 13.

other's role. This ought to be true in the relationship of all those who are involved in kingdom service. A positive Christian attitude on the part of the DRE which encourages such relationships always pays dividends and generates a spirit that keeps the ship sailing.

“Where Goest Thou?”

(Goals and Purposes of the DRE's Ministry)

Let us ask ourselves that question: “Where goest thou?” As Christian educators it is our function and goal to assist in equipping persons to do the work of ministry and . . .

to guide them in a progressive development toward Christian maturity. This includes leading persons in growing toward a mature Christian faith and life . . .⁹

and to better equip them to meet human needs in the spirit of Christ.

Someone has said, “If we aim at nothing, we hit nothing.” So the ship must be steered toward a sure destination. As educators, long range, comprehensive goals “give us a vision of possibilities and challenge our faith in what God will do in and for people.”¹⁰ Paul said, “This one thing I do, forgetting those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” Phillipians 3: 13-14 KJV. Isaiah said, “I set my face like a flint, and I know that I will not be ashamed.” Isaiah 50:7 KJV.

Many years ago the *United Protestant Curriculum Prospectus* stated:

The goal of all Christian teaching and certainly the goal of the educational program throughout the military is threefold: to impart knowledge of our faith and its history, to win allegiance to God in Christ and acceptance of Christ as Savior, and to provide principles and power for Christian Living.¹¹

These goals are our goals, too.

Through our leadership we seek to bring persons to a self-conscious awareness of God and his claim upon their lives if they are to be responsible Christians; to lead them to reflect on what faith in God and his Son, Jesus, means to them and explore its implications in their everyday life; to enable them to “live out” their faith in the community in which they find themselves; to guide them in their struggle “to put on Christ” in order to be able to respond to the realities in their lives as Christ would respond, that is, to grow toward Christ-likeness. In reality our goal is to put others' hands in the hand of God. As Christian educators:

We are ready to see ourselves as striving to do more than teach church doctrines, creedal statements, and how to pray. What we are ready for is to

⁹ W. L. Howse, W. O. Thomason, *A Dynamic Church*, (Nashville: Convention Press, 1969), p. 8.

¹⁰ Lois LeBar, *Focus on People in Church Education*, (Westwood, N.J.: Fleming H. Revell Co. 1968), p. 32.

¹¹ *Protestant Unified Curriculum Prospectus*, Oct. 67-Sept. 68.

integrate spirituality into the curriculum by developing a process for experience, reflection and articulation of beliefs and their consequences for each person of faith.¹²

Shape of the Ships (Our Spiritual Life as Ministering DRE's)

"Captain Columbus, what shape are your ships in at this time?" . . . "The ships are doing as well as can be expected for such a journey." We had hearty laughs over the "shape of the ships," connecting the idea with our spiritual life, and letting our imaginations roam with the "doing as well as can be expected for such a journey." Looking candidly at our spirituality, we found that Brother Luke's summation gave voice to our awareness: "A growing sense of Christ (Göd) gives direction and unity to our service to the world."¹³

There are many opportunities provided for our "growing sense of Christ." The first general category deals with our public spirituality. Sharing public worship and liturgical events with the community of believers is brought to fruition by our daily living of the faith we profess. By a calling of God, we DRE's not only take part in, but also provide the worship and fellowship experiences, often assuming a leadership role in such. All of this would be just an outward performance if it were not substantiated by our growing, living, and becoming more like Christ. Community gatherings of committed persons elicits such a sense of God's felt-presence — a sense of the care and concern Jesus had for our healing to wholeness — a sense of worth in his kingdom — a sense of being able to see each other through SONGlasses.

Under all the paper work, above all the environmental situations, surrounding each human event is the presence of a faithful God who loves us and is patient with us — forgiving, drawing, supplying and being with us a people after his own heart.

The second general category of our spiritual "ship-shape" encompasses our private relationship to our God. We realize the absolute necessity of quiet prayer and quiet study of the Word. This specific time of intense communication surges into an awesome awareness of God's constant presence throughout the day. There is no time, no situation, no person that is so secular that the Divine cannot and will not touch. "Adjusting our will to his will,"¹⁴ although a slow process, comes about with each new experience with the human/divine. A daily growth of change in our attitudes leads us ever closer to development and healing toward wholeness. Christ Jesus promised this — "just say the word and we shall be healed." Matthew 8:8. At times we need assistance for such healing. We find that personal spiritual direction and/or the Sacrament of Penance

¹² Brother Luke Pearson, FMS, *Working Toward Dynamic Foundations for Spiritual Education*, (Scottsdale, AZ: Church Teachers, June 1978, p. 16.

¹³ *Ibid.*, p. 16.

¹⁴ LeBar, *Focus on People in Church Education*, p. 39.

allows our search of healing to remain the work of Jesus and not an illusion of our ego. The awareness of our sinfulness and the beauty of God's acceptance of us as we are enlarges our own hearts to compassion for one another, especially for those stress-filled and pressured by the cares of life. The *'Aniyim* occupies a definite place in our hearts so that when we approach God in the secret of our hearts, of necessity, the needy are brought to him for healing and blessing.

A dimension of our spiritual life has been brought to light as military DRE's which would have remained stagnant as civilian DRE's — and that dimension is the inner stirring caused by the military environment; seeing a convoy of army trucks pass by stirs our hearts to pray for the soldiers' safety; hearing the constant blasting of guns (our offices are in the midst of the shooting ranges) draws us to pray for world peace; seeing a soldier prepare for war shapes the idea that, like our Savior, this man is willing to give his life for our freedom; hearing the taps at night stirs up a sense of gratitude to the Lord for the peaceful rest allowed to each of us in this land and a sense of hope that God is with all his children. Thank God for this dimension to our spiritual life — it is ours because of our response to serve the military community.

“Few Miles Off Shore In The Raging Sea” (Effectiveness of a DRE Ministry)

We haven't arrived at our destination but we are still moving toward it at full sail! To achieve the goals and purposes toward which we are moving, there must be cooperation between the sailors. Each of us has her own abilities, skills, and talents. These are not necessarily the same but pooled together they can accomplish great things for our Lord as we strive to minister in his kingdom. The important thing is that we be supportive of each other in attempting to make our goals a reality; that we give encouragement to each other in the task to which we are called; and that we become “models” of his love in our relationships one with the other.

As Christian educators, while we approach persons for ministry in the kingdom, we cannot expect of them qualifications that cannot be found in our own lives. In recruiting and enlisting for the great teaching ministry in which we are engaged, we look for persons who have had a deep and abiding Christian experience and who have a longing to share the experience with others; for those who have knowledge of what the Bible teaches and a fair understanding of how personality develops; also, for those who have some training in the best educational practices and are always seeking to learn and grow themselves.

Once found, volunteers need a sense of accomplishment and a love for the work they are doing. Coupling the person's talent with the proper job is not an easy task. Discussing the matter with them and assisting in evaluating their efforts becomes a matter of importance. Dealing with each volunteer as a person instead of just a part of the program takes sensitivity,

presence and openness on the part of the DRE. Praise of their work and acceptance of the volunteer just oozes from every pore of the DRE. Anything less is not Christ-like and might cause the discouragement of the volunteer. Continuity of necessary programs flows from the enthusiasm of the volunteers and the foresight of the DRE. In this fluctuating military society, incorporating new members into the program at any time of the year, at any growth level is challenging — is like battling a raging sea. Nonetheless, it is possible to continue important, effective ministries. While one leader is coming close to the end of his term, the DRE along with the volunteer sights new prospectives. Then there is an OJT span after which time, the new leader is developed and confident in his new position. This has been exceedingly effective in all our educational programs.

As DRE's we are expected to know how to handle all circumstances, pleasant or otherwise. No wonder at times we have the feeling of being in the midst of a raging sea! Expectations of us come close to our needing to be God himself, but our self-sense knows better. Our confident understanding of who we really are, what we are about, what our capacities are and how to supply our weaknesses with the strengths of others help us to survive with serenity. Our eagerness and vision cause us to be ever creating new visions, new arenas and newness of personhood. Our vision is not so clouded that in the winter of experience we cannot see the spring as a fact to be celebrated.

As DRE's we realize that this is God's call to develop his kingdom — it is his work. We need only to look at the wine at the wedding feast of Cana to know that God is neither cheap nor stingy. He supplies the *best* and in abundance. Our part is to "fill the water jars to the brim," to be completely giving, open and trusting, and all of that will be turned by his faithful hand into a celebration of his people.

Conclusion

As religious educators, we are involved in the process and content of religious education from our earliest years till death. We are involved in helping establish their Christian identity in faith as individuals and communities through rites, practices, learning, and experiences of living Christians. This means helping individuals to relate to process and content in daily living. We want to aid the Spirit in raising up new prophets, new mystics, new poor of *Yahweh*, new servant people.¹⁵

This is our ministry and it literally is as large as life itself.

¹⁵ Pearson, *Working Toward Dynamic Foundations*, p. 16.



Religious Education in Europe: Approaches and Perspectives

Sara Little, Ph.D.

“What is the state of health of religious education in the armed forces installations in Europe? What are the prospects for the future?”

Those questions cannot be answered authoritatively, from a scientific or statistical base. Given almost any group of people inside or outside the European scene, the answers would vary. My own reflections on these questions stem from several trips to work with chaplains and/or lay leaders, as well as from experiences in teaching chaplains in graduate school. These reflections are offered here in a kind of dialogue with religious education in the States, with the hope that they will stimulate readers to engage in similar reflections and projections of their own. Beginning with some “story-memories” of actual developments, we will move to their analysis from the point of view of education, and then to some observations about possibilities for the future.

Something’s Happening

Many more “story-memories” could be told, but the four selected for recounting here stand out in my mind as representative of the richness and diversity of educational ventures in Europe. Names and places are not mentioned, although all are real; participants know already of my appreciation for what they are doing.

1. *A youth center*

Two young people, a boy and a girl around sixteen, invited me to go upstairs with them. “This is our Youth Center,” Mary said. “We did it ourselves.” Questioning brought out more details. Four or five months earlier, an apathetic group in a center with limited program and unattractive facilities received a shock when the new chaplain arrived. He had energy and ideas. People were involved in conversations. Complaints, needs, interests were aired — and then worked on. One of the toughest areas seemed to be youth ministry. When a few concerned youth mentioned

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to the chaplain that they had no place to get together, he started exploring. Discovery of a large, unused attic in the building next to the chapel was the first step in an exciting process of work together. Adults joined youth and the chaplain. They donated paint, rugs, furniture, but most of all, time and work. The attractive center they provided became a hangout for youth. Musical groups performed. Study groups met there on Sunday, and other times as well. Specialized scheduled events were planned and monitored by the Center Committee. Adult groups liked to meet there, too, and often were granted special permission. Things seemed to “go better” there, they said.

When I traced out the story and asked how all of this could happen, the answer was clear. “We didn’t know we could do it,” they said. “But our chaplain — he’s something else! Painting with him, talking with him, we came to believe in ourselves. And look at all we’ve been able to accomplish.”

2. Adult leaders of youth

The work group I was leading was on youth ministry. Advisers and teachers, as well as chaplains, were there, representing a wide geographical spread. As the week went on and we worked on programs and resources, I kept noticing a young couple. They knew resources. They came through as skilled in leading discussions, and introduced the whole group to certain role-play and value-clarification techniques. They asked probing questions about theoretical concerns relating to purposes and programs of youth ministry.

When we had an opportunity to have a meal and talk together, they said they had been advising youth about a year, and that the chaplain was “marvelous” in providing them with resources, in conferring with them regularly, and in arranging for a group of eight or ten advisers from neighboring bases to meet for a retreat and study-training session once each quarter.

Later, their experience became a kind of springboard for our consideration on an ongoing approach to leader development. What we saw was a visible demonstration that inexperienced persons *can* be helped to serve effectively.

3. A community of faith

It was cold. Energy saving orders were in effect. The group was varied — new teachers, experienced teachers, family members, chaplains of varying lengths of service. Somehow, huddled together near the roaring fire in the huge fireplace of the retreat center, we moved beyond program responsibilities and training to our own experiences of faith and belief. Education became worship. Barriers disappeared — lay/clergy; old/young; experienced leaders/beginners. We left with a realization that our own faith had been nurtured in this kind of community — the kind we wanted for an educational context for ongoing work.

4. Thinking about morality and education

Is it possible to educate people so they can cope with changing moral

codes and social practices? What about character education? What is the relation between teaching and counseling? Between the nurturing function and the Biblical demand for purity and faithfulness? What techniques and theories are most useful in a long-range approach to education?

Questions like these were raised and considered by groups of chaplains in a series of workshops where direct, concentrated attention was given to issues related to current concern about moral development and moral education. The kind of thinking that went on was impressive in analytical power, and in ability to relate theory to practice.

One chaplain summed up my evaluation when he said, "We should do this more often — stop to reflect theoretically and theologically. Our tendency is to be activists, to try out ideas with hope for a kind of instantaneous, easy answer. I want us to be more analytical, clearer in our assumptions and foundations." What he was talking about is difficult, but increasingly important as we are beset with urgent problems in a changing culture.

The "Happenings" and Education

The events selected from the European scene illustrate several points that seem important for religious education in these days. They are stated here as principles or guides, and are endorsed as appropriate for the continuing development of good education.

1. *Use imagination.*

Wherever we turn, we hear words like "creative" or "imaginative" — in workshops, in advice, in brainstorming sessions where people are trying to break out of the purely logical, linear way of doing things. The chaplain in the Youth Center story evidently operated from a natural, habitual imaginative style.

As breakthroughs come about ways of doing things, in schedule, format, procedure, they can often be traced to the stimulation offered by one individual who sparks imaginative approaches; what could be viewed as a problem becomes a challenge to creativity. We do not have to wait for a manual or an order or a prescribed program. The by-products of ownership and pride in their work together suggest that, for the youth in our story, imagination had opened the door to involvement — always a basic principle of education.

2. *Do on-the-job training.*

The adult leaders who were so well-equipped to work with youth had a basic motivation to learn, and a chaplain who knew how to take advantage of that motivation. His personal support and availability gave the young couple confidence; his provision for regular help, and for interchange of ideas with other persons doing similar jobs, built up knowledge and skills that provided increasing effectiveness and satisfaction.

Many theorists, in fact, think that on-the-job leader help is better

than preparation in advance. Motivation increases when one uses what one learns. Just because an idea is immediately relevant, it is assimilated, and can be built on.

3. *Remember that faith is the context for education, the reality that crosses all barriers.*

In our concern to teach concepts at the right age level, to form objectives that are clear and specific, we sometimes forget the importance of the kind of thing that happened in the "community of faith" story. These other things are important, of course. But from time to time, we need simply to be people of faith, confessing our faith in ways that communicate across age and responsibilities. For some to say haltingly what she or he believed became a means of internalizing that statement on a deeper level than before.

Then, think about barriers. One elderly man said of a chaplain, "You know, he just sat here on the floor with us and acted just like us!" The inexcusable and dangerous chasm between laity and clergy is crossed in the common experience of shared faith. What is being considered here is not a contrived, false emotionality; it is an affirmation of the faith community without which religious education is impossible.

4. *Think about why and how we do education — carefully, analytically, evaluatively.*

Because we educators are so often inclined to seize upon fads or concrete programmatic proposals as easy answers to our problems, it is encouraging to find a group of chaplains doing the kind of careful thinking described in the workshops on morality and education. Sometimes the methods we use can teach, implicitly, what we do not want to teach. Sometimes the attack on a problem — particularly a large, cultural problem that shifts moral codes — without adequate analysis, means that we are doomed to failure in advance. If we want to develop people who think and act from a faith perspective, then we are called upon to think and act intentionally and clearly. Education, whatever else it is about, has to do with the use of our minds, given us by God, to be used by us in his service.

Expanding Possibilities

These guides that emerge from the accounts of religious education at military installations in Europe are applicable to other situations, as well as desirable for further development there. In addition, we find certain general trends or developments which are suggestive of expanding possibilities. Although they may already be underway, they are cited here as having special potential for such situations as I have observed in Europe.

1. *Choice and education*

One of the most significant recent developments in Protestant religious education is the collaboration of a number of denominations in the development of four approaches to curriculum: Know the Word,

Interpreting the Word, Living the Word, Doing the Word. Called CE:SA (Christian Education: Shared Approaches), this project of the partnership called JED (Joint Educational Development) is a stewardship of resources that makes it possible to respond to differing views about how education should be done. Because theological and educational assumptions differ, people respond better to those approaches consistent with their own assumptions.

Similar concerns have evidently functioned in the approach recommended in the Protestant Resource Guide, where two tracks are described, with appropriate materials listed for each track. Note this statement:

A conscious and informed effort has been made to provide materials for the wide range of learning settings, teacher styles, and characteristics of the military environment.¹

This emphasis on *choice* in curriculum has the obvious advantage of taking people seriously. What is not so obvious is the fact that the necessity for choice is in itself an opportunity for educational process. When the selection process is deliberately used to be educational, people will talk about their theology and their view of education. They can clarify, evaluate, even change.

A superintendent or administrator or adviser who saves time by making an independent decision and then selling others on it loses one of the best possible opportunities for helping people be intentional about their own education. To compare Track I and Track II is to become aware of certain advantages and disadvantages of each approach. The same thing is true about CE:SA — which, incidentally, has almost too many options in the four available.

There are implications for teacher education and for evaluation. Teacher education should be conducted in the style consistent with the theory in the approach to be used. Criteria for evaluation can be drawn up in advance. People can understand what they are about more clearly when there is something to compare; that is, comparison and contrast of the two tracks will help clarify suggestions in materials. Because each track or approach has its own integrity, people can begin to understand how the parts fit together into a coherent whole.

Choice can be a task to be accomplished as quickly as possible. Or it can be education. The second way takes more time, but has far more value.

2. *Co-ordinated planning*

Involvement of people in decision-making about what affects them has already been suggested as being important. And it has been proposed that choice can become educational. But added freedom means that, unless some system is devised to keep the whole organization informed about what the parts are doing, chaos results. All of this may lie behind the

¹ Armed Forces Chaplains Board, *Protestant Resource Guide*, (Protestant Church-Owned Publishers' Association, September 1978-August 1979), p. 2.

increased emphasis on the parish/chapel council or the official body responsible for coordinated planning.

What is at stake here is more than the planning process we have learned and used, whatever it may be. That process may have to be adapted to take into account the new situation with respect to choice of curriculum, for example. What is at stake is the necessity for helping people become responsible for their decisions and the follow-through on those decisions.

Educational theorists often talk and write these days about the relation between the affective and the cognitive domains in education — between the feeling and the thinking activities of the human being as he or she becomes educated. Test out that relationship in ways a council might work together. When people feel needed, supported, productive, appreciated, they actually think more clearly. What was viewed as a service becomes that, but more; it is an educational experience, particularly when people interpret and evaluate. The assumption here is that much more advantage can be taken of administrative and service opportunities, making them into educational occasions. Further, the same characteristics that prevail in a good teaching-learning situation prevail in a task or committee situation. The affective and cognitive domains are viewed as interactive parts of a total confluent educational process.

3. *Intergenerational activities*

If asked to suggest one trend that holds within it the most possibilities for the future, many people would immediately say “intergenerational education.” Certainly this is an area where much experimentation is going on, where people are developing their own ways to take advantage of the learning that can occur across generational lines.

Some people suggest that what we are doing is to recapture the values of the past — Sunday School picnics, opening exercises with the singing of birthday greetings, even camp meetings or revivals. Others see a more deliberate attempt to “foster interaction among, and appreciation of, persons from two or more generations.” Many things happen.

A fifteen-year-old leads a group in art expression.

A ten-year-old shows how to make a collage.

A seventy-year-old pulls together a rhythm band.

A shy and timid forty-five-year-old, who has never led a group before, teaches how to make unleavened bread.²

Consider two ways in which churches have used this approach. One small church, with a membership of less than one hundred, became discouraged with the fifteen or sixteen persons attending Sunday school. Trying to operate three or four classes became an intolerable burden. Then a public school teacher heard about intergenerational education. She translated what she knew about learning centers into the church environment. “People were ready to try anything,” she said, “and were

² Marguerite R. Biessert, *Intergenerational Manual for Christian Education: Shared Approaches* (New York: United Church Press, 1977), p. 9.

ready to help me set up the centers.” The workers selected themes, collected resources, and announced an opening date. Within a year, attendance had grown to sixty. The team of workers was accepting engagements to go to other small churches and help them get started. Excitement prevailed, not only because of success, but also because of the growing appreciation for one another, across age group lines.

This approach is primarily an organization of the total educational program around intergenerational activities.

A second approach has to do with selecting seasons of the church year, like Advent and Lent, and engaging in intergenerational activities. Music, art, story-telling, drama — all are appropriate. The rhythm between age-group classes, and the varied activities of the “intergenerational month” has a value in itself, and is appropriate for larger groups.

Examples could be multiplied, but we have already considered *imagination*, and that is the important ingredient insofar as this new-old possibility is concerned. It is suggestive to note that worship, recreation, service, and social action are all functions of the church open to intergenerational activities.

Perhaps still more important is the possibility of enabling the home to be a center for planned education. People talk about the use of television, with planned guides for home discussions. We hear comments about use of educational television, or about study at home in preparation for Sunday’s worship, but not much seems to happen on a large scale.

Perhaps less dramatic events are beginning. In one case, an audio-tape, with accompanying materials, was prepared as a kit for a family to take on vacation, to continue its study. In another, six families grouped themselves into learning units for the summer, each family teaching in turn. Will these “work”? It is too early to say. But it is time to try them out and see.

4. “Tailor-made” educational events

The educational experiences we hear most about are often those that develop from people’s interests or concerns. Or, in teacher education, they are “tailor-made” for particular needs, as with the young couple receiving individualized help for their work as adult advisers. There is another kind of “tailor-made” education that we hear about less frequently — that which springs from the actual place where people are located, the physical environment. What could be more suggestive for those located with military bases in Europe? What greater “expanding possibility” could there be?

An illustration can be given from a public school situation in Georgia. A high school student from Pebblebrook High School in Cobb County, Georgia, did some volunteer work with a group of archaeologists nearby where University of Georgia teams were excavating an entire large village that existed more than two thousand years before. Stumbling on some objects on the school grounds, objects he determined to be artifacts, the student became instrumental in setting up an archaeological project on

campus, with students as volunteer excavators. Fortunately, the principal, faculty, and school board were cooperative, seeing the educational value of the proposal. What was learned was more than history or sociology, important as those things were. "The intellectual growth accompanied personality growth."³ Tremendous service was rendered to the whole community, with a resultant growth in awareness of environment and background.

The fact that the school was located in a setting rich in prehistoric resources was the point of entry for an educational experience that had far-reaching results in student performance generally, with increased interest and morale. Consider then: What does the setting have to offer for religious education in Europe? This option is the most under-utilized of concrete opportunities I saw during my brief visits to numerous locations. Some things were happening. I heard occasionally of visits and conversations related to historic sites. Developed, these could become outstanding educational ventures.

One of the conclusions about the Pebblebrook project was that there was an increased sense of "human identity," a sense that came from "the discovery of a personal relationship to the vast and complex history of the life of man."⁴ We hear a great deal today about the search for "roots." We hear questions about whether the Christian Church any longer has a sense of identity. People in Europe have an opportunity to get to know Martin Luther and John Calvin, and others as well. They have an opportunity to discover roots, to achieve a sense of Christian identity.

Build on that idea. Prepare carefully for a trip. Read biographies as well as historical accounts. Go to a famous church and read a sermon preached there. Talk about its background, about the congregation, about the form of worship. Go back home and "embody" the life of the person, with those on the trip assuming roles of persons studied, for a presentation to the congregation. Study-trip units could be youth or adult, or combined groupings. Perhaps some groups would be willing to write up their experiences, with resources and travel information, and share the study guide with other interested persons.

A dream? Yes. But one that is already in process in some ways. Certainly better than tourism or casual glances at places where our very lives as Christians were given formative influences.

When one begins to think of ways to take advantage of the setting, endless possibilities present themselves. Learning the language of the country, and engaging in conversations with groups of Christians about their beliefs, practices, ethical decisions, would be ways of expanding horizons and establishing a sense of Christian fellowship across national boundaries. Or sharing in worship, or in such specialized service opportunities as might be appropriate for a particular situation, would be

³ National Commission on Resources for Youth, *New Roles for Youth in the Church and the Community*, (New York: Citation Press, 1974), p. 82. Cf. pp. 75-82.

⁴ *Ibid.*, p. 82.

“teaching” something of the scope and depth of the meaning of the Christian faith.

In Summary

Reading what has been said here reflectively should make apparent that certain assumptions lie behind the “story-memories,” the guides, the expanding possibilities.

Education is a central function of the community of faith. It is not a program nor an optional activity nor a series of passing fads that capture attention momentarily. For those with responsibilities for leadership, both lay and clergy, it is to be viewed as an integral part of the ministry given to the people of God.

Further, in terms of specific developments, in these days of shifting emphases and directions in Christian education, it is important to be aware of the importance of imagination and choice and individual initiative and responsibility. All of this, in a framework of support and planning and evaluation, calls for work. There seems to be no escape from that necessity. But it is work in the context of faith and worship and service.

One final assumption has been that, while religious education in Europe has unique possibilities arising from the setting and the situation, it shares in many ways in the same kinds of problems and developments that are characteristic of churches in the States. Therefore we can and should learn from each other.

An Andragogical* Approach to Parish Development

Chaplain (CPT) Michael F. Conrad

The Roman Catholic Church is currently facing a severe shortage of priests in the United States Army. Leaving aside polemics, what are some reasonable and attainable alternatives to ensure Roman Catholics of a continual and adequate level of service in the future? Current strategy calls for aggressive recruitment of more priests. But there is an alternative which has not received the attention it deserves — increase the participation of laity in the mission of the church.

Army parishes have always had programs to meet the needs of its people, but little has been done toward the application of systems theory and adult education to parish development. Chaplains tend to over-compensate with small group, sensitivity-oriented training when dealing with organizations. But careful examination is required to give a macro-approach to the parish as an organization so that human resources are identified and maximized.

Fortunately, the emerging fields of adult education and systems theory provide a base from which applications may be gauged as authentic or inappropriate. The following is an examination of three areas and their impact on parish development: 1) Andragogy and Parish Development; 2) Systems Theory and Parish Development; and, 3) A Model of Parish Development.

My contention is that, with proper organization and education, Roman Catholic laity are responsible with the clergy for the mission of the church.

Andragogy and Parish Development

Education not only provides technical skills necessary for job performance, it can also improve behavior, alter attitudes, expand knowledge, and provide for a community of care and concern for others. Typically,

*The term "andragogy" refers to the art and science of helping adults to learn.

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education has been confined largely to academic pursuits in which an institution specified the content to be mastered. Adult education, however, implies much more. The learning of adults depends upon their self motivation and aspirations. Often this takes place outside traditional classroom coursework.

In adult education, each person is important. Consider this: every statement I make about life reflects the way I look at myself, the importance I place on the contributions of others, the emphases I place on what is important and what is of no consequence, and how I want to be treated as an adult.

Traditional education tends to categorize the way we learn into four families:

1. The social interaction source, which emphasizes the relationship of the individual to societal relationships of an interpersonal nature;
2. The information-processing source, which focuses on the information to be acquired and how the persons should integrate data into systems of performance, such as mathematics, science, and chemistry.
3. The personal sources, which emphasize the individual person as the source of much of the information to be passed from member to member.
4. The behavioral modification source, which subscribes to the tenets of B. F. Skinner which would create environmental rewards or punishments to facilitate the acquisition of learned behaviors.¹

While these transactions are inclusive of current philosophies of education, three shortcomings are inherent when applied to adult learning. First, the scope of learning of these families is limited to a classroom, whereas adult learning takes place in a variety of strategies. Second, the authors admit that personal sources were not used by teachers. If the clientele is children, then personal sources would be inappropriate. And last, all four families are based on the assumption that children and adults learn the same way.

What emerges from an analysis of most teaching-learning theory is the inability of innate incapacity of that transaction to deal with non-traditional adult learning settings. A parish is one such example.

Andragogy and Adult Learning

Malcomb Knowles is the leading proponent of the approach called Andragogy.² He observes that most teaching-learning theory presupposes that learners are children. But adults are also clients and should be treated as adults; the transaction should be appropriate to adults.

Ingalls used the Knowles' approach to outline ways in which adults distinguish themselves from children as learners.³

¹ Bruce Joyce and Marsha Weil, *Models of Teaching* (Englewood Cliffs, New Jersey: Prentice-Hall, 1972) pp. 8-11.

² Malcomb Knowles, *The Modern Practice of Adult Education*, (Association Press: New York, 1970), p. 38.

³ John D. Ingalls (ed) *A Trainer's Guide to Andragogy* (U.S. Government Printing Office: Washington, D.C., 1973), pp. 5-9.

1. Adults have a self concept which permits them to view themselves as capable of learning and responsibility.

2. Experience of living is a valuable factor in adult learning. Children have few successes or failures to integrate into learning.

3. Adults possess a readiness to learn. They participate in non-traditional learning programs because they want to find out about something. The needs of each adult are important as a starting point with this method of education.

4. Time perspective adds to the need to learn. When adults are settled and in need of information or updating, they are more likely to attend a session than when their values are still being processed. This is sometimes referred to as a teachable moment.

Andragogy affirms the worth of the person and provides the structures necessary for learning. An analogy from business is helpful. In 1960, Douglas McGregor suggested there are basically two ways managers can view workers.⁴ The first way he called "Theory X." Theory X perceives workers as incapable of improving the organization; they must be supervised continually to achieve productivity because they shun work and are immature. "Theory Y" assumes people want to be adults, they need responsibility and, given the opportunity, they will improve the organization.

Critics were forthcoming, foremost of whom were Peter Drucker and Abraham Maslow. Drucker identified the inadequacies of pure Theory Y, stating that it takes a highly motivated person to maintain a constant level of self motivation.⁵ From a personalist viewpoint, Maslow⁶ also criticized pure Theory Y arguing that it allowed for few structures for those who are not self motivators.

Andragogy proposes a way to look at adults similar to Theory Y. It also provides the means whereby both motivated and non-motivated clients can accomplish a task. The value of the andragogical approach lies in its reverence for the contributions of all adults, while specifying the approach to be taken to reach a desired end.⁷

While the primary purpose of this method structures the way in which people learn to accomplish a task, the interpersonal dimension is not ignored. In reality, few groups meet their goals if process is neglected. Since the immediate concern is on "getting something done," however, pressures to reveal self and disclose perceptions are minimized. The approach is particularly suited for committee work, when the purpose for meeting is action not perceptions of one another.

⁴ Douglas McGregor, *The Human Side of Enterprise*, (New York: McGraw-Hill, 1960).

⁵ Peter Drucker, *Management*, (New York: Harper & Row, 1974), pp. 231-236.

⁶ Abraham Maslow, *Eupsychian Management*, (Irwin, 1965).

⁷ Malcomb Knowles, *The Adult Learner: A Neglected Species*, (Houston: Gulf Pub. Co., 1973), pp.

Educated to Learn: Participation Training

One form of andragogy is ideal as a training program for adults in teambuilding, identifying roles and responsibilities, and program planning. It's called Participation Training. It is one of many approaches to learning, which, like Theory Y, takes the learner seriously by providing him ways to structure what is taking place. Developed in the mid 1950's by the Bureau of Studies in Adult Education at Indiana University, the method is the result of efforts by John McKinley to allow adults to specify the content of learning while the design controls the organization of learning.⁸ The method precedes much of the current group-centered sharing. Its survival as an educational methodology is recognition that it is effective in allowing adults to learn how to learn.

With proper understanding and training, it can become the nucleus for parish development of human resources. Without question, it is one of the most applicable methods of education within an organization. The method stresses:

1. Learning is voluntary, not forced;
2. Acquiring an awareness of both functional and dysfunctional behaviors;
3. Providing participants with roles and responsibilities and how to use them;
4. Allowing participants to assume responsibility for their own learning;
5. Structuring meetings to increase consensus decisions;
6. Creating a community of persons based on mutual respect.⁹

If, as in Theory X, the contributions of people are not valued, Roman Catholic ministry is limited to clergy, and if there are no structures for people to actualize the potential of their own resources, then the organization (the parish) tends to be what Kast and Rosenzweig call a "closed system."¹⁰ Closed systems tend to move toward maintenance work; there is no dynamism, no transformation of energy into output, no direction. "Open systems," on the otherhand, interact with societal needs and have the ability to adapt input materials and energy into a finished product; there is movement, vitality, and a perceived purpose. Andragogy, and specifically Participation Training, provide the system with the means to translate human potential into direction and energy into performance.

Community and Parish Development

There is an added dimension to parish development which is seldom

⁸ Paul Bergevin and John McKinley, *Participation Training for Adult Education*, (Bethany Press: St. Louis, Mo., 1965).

⁹ Michael Conrad, "Getting Meetings Going," *Today's Parish*, (September, 1974), pp. 38-40.

¹⁰ Fremont E. Kast and James E. Rosenzweig, *Organization Management: A Systems Approach* (New York: McGraw-Hill, 1974), p. 131.

stressed by voluntary organization theorists but which is, nevertheless, an integral part of andragogy — community.

N. F. S. Grundtvig (1783-1872), a Lutheran Bishop, is credited for founding the Danish Folk High Schools. Grundtvig recognized a need to educate his people apart from the customs and myths that filtered into Denmark from nearby Germany. He relied on their own cultural and patriotic needs to establish a framework to learn the customs and practices peculiar to their Danish heritage.

Although he did not explicitly state levels of growth, four themes emerge from his writings:

1. **WORD** — In order to communicate, people must be in physical proximity to begin to share.

2. **SPIRIT** — People will be present voluntarily when their innate needs are being met and they begin to share with one another.

3. **COMMUNITY** — Community means the environment in which each may suggest ideas without fear of ridicule.

4. **FREEDOM** — Freedom is not so much the antecedent condition to allow people to speak, but the result of being in a community of concern.

Community may be organized but it can never be taken for granted. People are community and ways of bringing them on board should not be confused with their freedom to learn.

Systems Theory and Parish Development

Systems theory, as applied to the voluntary organization, allows us to look at parish development from another set of principles. Voluntary organizations deal in human services and do not convert raw material into a product. Service-oriented organizations deal with people.

Kast and Rosenzweig indicate certain boundaries with an organization which are helpful in analyzing subsystems by function. These subsystems interact with each other and the whole system interacts with the larger societal environment called suprasystem. No voluntary organization may exist in a vacuum.

These subsystems are: 1) Goals and Values Subsystem; 2) Technical Subsystem; 3) Psycho-Social Subsystem; 4) Structural Subsystem; and, 5) Managerial Subsystem.¹¹

The Parish as a Voluntary Organization

In terms of a systems approach, the typical parish transforms the energies and needs of people into productive performance. Since the purpose of a business organization is quite different from a parish, the subsystems must be geared toward the identification of needs and the means to translate those needs into appropriate activity.

¹¹ *Ibid.*, pp. 111-113.

Five such subsystems have been identified as appropriate in the parish.

1. *Goals and Mission.* Goals are important since they point to an intention not yet achieved. Most parish councils have written some form of constitution or statement of purpose which includes a) what they intend to do, and, b) what they intend to be. Goals may change due to interaction of the parish with new elements of society. Mission is seen in a broader context. It is the framework into which goals must be written. For example, the Roman Catholic Church specifies mission on a universal level; the parish council must consider this theological stance when writing their own statement as applied to the local level. To take a position contrary to the mission of the universal church is unauthentic.

2. *Educational Diagnosis.* Since assessment of needs is of critical importance to the parish, there must be a way to determine what people would be willing to support. This is called forecasting or educational diagnosis. Conrad, for example, conducted a diagnostic study of the educational needs of a community mental health center.¹² He followed these steps:

- a) What are the sources of data?
- b) What are the procedures for gathering information?
- c) How should the instrument be administered?
- d) How should the goals be ordered or prioritized?
- e) How should the goals be consolidated and refined?
- f) What are criteria of acceptability?
- g) In what rank should goals be placed?
- h) What are the educational objectives of this organization?

Educational diagnosis is not a survey but a systematic analysis of a variety of factors as they impinge upon the real needs of the system. As such it demands expertise.

3. *Adult Education.* The implementation of educational objectives needs a subsystem which translates the findings of the diagnostic study into performance. This is called Adult Education, since only an andragogical approach will involve adults in their own education. It also provides structures necessary to plan programs, implement programs, and conduct various types of educational methodologies, e.g., clinics, classes, courses, study groups, residential learning.

4. *Organizational Structure and Planning.* The relationship between committees, the requirement to get the job done at the lowest possible level, and the way in which these committees are managed is called organizational structure. Planning is conducted by the committee to implement educational objectives.

5. *Process Consultation and Education.* Schein stresses the importance of process within the organization, the way in which people

¹² Michael F. Conrad, *A Goal Diagnosis of a Select Community Mental Health Center*, An unpublished doctoral dissertation, School of Education, Indiana University, 1976.

deal with the problems being faced.¹³ When a parish imports someone to analyze the process dimension of their decision making, this is called process consultation. Evaluation deals with the way in which the program or activity either solved or did not address the goals originally set.

6. *Management.* Finally, the way in which all elements of the subsystems are actualized is called management. In the parish, this can be viewed from two perspectives: a) parish council members who act as the nucleus in focusing on the mission, goals, and needs of the community; and, b) administration, which handles the routine maintenance work of the office, program planning, chapel maintenance and chaplain support services. Chapel Activity Specialists, if versed in the fundamentals of management, are key ingredients in parish management implementation.

A Model for Parish Development

Any theory must be tested in a practical setting where elements of adult education and systems theory may be installed and monitored.

Grierson Hill Chapel, Fort Sill, Oklahoma, is such a setting. It is one of the largest and most active parishes of its kind, and therefore eminently suited for parish development research. A parish council has been in operation for under one year. Census cards indicate a membership of 457 families but the total Roman Catholic population on Post is much larger. The Post Chaplain has changed Grierson Hill Chapel into an exclusively Roman Catholic chapel, where CCD, adult education and counseling cases may be conducted with greater efficiency. Without this type of organization the three priests on Post would be able to maintain only a minimum of quality service.

All six subsystems have been identified in this parish and two of them, adult education and organizational structure, will be outlined as a description of the model for development.

Adult Education

Adult education is not merely Bible study. It is a structured way to meet the real needs of the clientele. Determining needs means more than filling out a "likes-and-dislikes" survey sheet on Sunday morning. The discrepancy between the wants and needs of people implies diagnosis by a trained diagnostician.

The Grierson Hill model contains a variety of programs for adults. People indicated their preference on census cards. Some programs are held in the morning, some in the evening, in order to reach all strata of clients.

The adult education subsystem contains the following program areas for 1978-1979:

¹³ Edgar H. Schein, *Process Consultation: Its Role in Organization Development*, (Reading, Mass: Addison-Wesley, 1969).

1. Adult Catechumenate — an entry program for those interested in studying the Catholic heritage.

a) INQUIRY — a small group, 16-week course for anyone interested in the Catholic Church. No commitment is required.

b) SPONSORSHIP — an 8 to 16 week course where the practice of the faith is taught by a sponsoring individual or couple. The family adopts the catechumen and meets on a weekly basis until some commitment is manifested.

c) BAPTISM — the result of commitment. Baptism is being accepted *by God* into the church with sponsors as spiritual parents.

d) NOVUS — a post-baptismal program of follow-up after Baptism. Those interested meet twice per month in order to become more secure in practices of the faith.

2. Religious Education for Adult Development (READ) — a once-per-week meeting of those interested in participative learning. Each month it offers a new theme. Some are: "Foundations of Catholic Spirituality," "Modern Catholic Authors," "Human Sexuality and Moral Decision Making," and "Christmas Workshop for Home Decoration."

3. Participation Training — twelve 3-hour sessions on "Team-building," "Program Planning," "Consensus Decision Making." This program is designed to assist committee heads with the structures necessary to perform education in an andragogical methodology.

4. Teacher Training — individual and group preparation of teachers of CCD.

5. Growth and Developmental Groups — small groups formed to meet specific needs; divorced and remarried Catholics is an example of this type of group.

6. Welcome Home — a program of re-education and reentry back into the Roman Catholic Church. Special emphasis is placed on this aspect during Advent and Lent.

7. Needs-Based Education — one-time workshops, seminars, residential planning programs, conferences.

Organizational Structure and Planning

During October 1977, the Fort Sill Catholic Parish inaugurated a parish council. During the first year of performance, the council acted as a committee, without delegating activities or looking at the mission of the church. Councils are managers of all subsystems, not committees who implement, evaluate and plan for the needs of a small group of people. Councils oversee large populations.

Grierson Hill Chapel has installed the following organizations whose function is to plan on the lowest level possible. An initial program was drawn up by the Pastor Chaplain to find some way to increase people's interest and commitment to the work of the church. A model called "Just One" was conceived, based on the premise that the majority of people want

to be told what to do and not asked to initiate a program from scratch. "Just One" takes its name from the contention that if you ask a person to take Just One prescribed activity for Just One month or year, that person will begin to take ownership. If this is done for each organization, the organization grows in both size and the capacity to expand ministry. For Catholics, it means that areas heretofore "off-limits" to laity will be assumed by a well-organized and confident laity.

The following committees are in service at Grierson Hill Chapel. They vary in intensity of activity but do not overlap in function.

- | | |
|-----------------------------------|-------------------------------------|
| 1. Census | 11. Folk Singers |
| 2. Parish Council | 12. Religious Education |
| 3. Catholic Youth
Organization | 13. Ecumenical |
| 4. Single Soldier Ministry | 14. Liturgical Ministries |
| 5. Catholic Men of Fort Sill | 15. Liturgy Committee |
| 6. Catholic Ladies' Guild | 16. Knights of the Altar |
| 7. Welcome Committee | 17. Communications |
| 8. Adult Education | 18. Social Committee |
| 9. Catholic Choir | 19. Hospital and Home
Visitation |
| 10. Spanish Community | |

Conclusion

In trusting the laity with the mission of the church universal, we are not providing a condescending panacea for a temporary, stop-gap measure, but giving people their rightful role. Organizing the process merely assures an effective and efficient use of time and talent.

The Grierson Hill model is important for two reasons: First, to determine if adult education as indicated in the model has an impact on sharing and expanding the mission of the church, and, second, to use a systems approach as a way to delineate the various functions.

It is the contention of this paper and this model that, given the proper use of manpower and research, this may prove to be one of the alternatives to supplying service for Catholics. Ironically, it accomplishes this by asking people to supply their own motivation and performance requirements. Unless a miracle happens and we find ourselves with 180 priests overnight, this model might well be the best alternative available to the Roman Catholic Church in the United States Army. It deserves careful study and research.



The Single Adult in Church and Society

Janice Harayda

A few years ago, a cartoon in *The New Yorker* depicted a commuter train outfitted with three separate compartments: a smoking car, a non-smoking car, and a singles car. Today, the cartoon resembles fact more closely than fiction. Following the lead of other minorities, singles are making their presence felt in increasingly improbable locations.

One reason for the new visibility of singles is their rapid growth in numbers over the past decade. In 1977, the median age at first marriage was 24.0 for men and 21.6 for women — an increase of a full year for both sexes since the mid-1960's.¹ The divorce rate has doubled within the past decade and shows no signs of tapering off; in fact, the Census Bureau reports that one out of three couples between the ages of twenty-five and thirty-five may eventually become divorced.²

"One out of every three adult Americans is single," the Reverend Nic Christoff writes in *Saturday Night, Sunday Morning: Singles and the Church*. "For each married couple in the land, there is a single man or woman. . . . They total over 48 million, or double the number of Americans who were single a decade ago."³

The evidence of the singles boom is everywhere apparent: There are singles bars, cruises, apartments, and dating services.

Despite their growing prominence elsewhere, singles are often conspicuously absent from churches. Some singles have continued to attend worship services, while scrupulously avoiding such activities as Family Night Suppers or Couples' Club Picnics; others have dropped out altogether. And even the most active singles may feel socially, spiritually, and psychologically isolated from the mainstream of church life.

How can religious leaders help to meet the needs of single adults? A group of seven clergy and lay persons recently gathered in a midtown

¹ *Marital Status and Living Arrangements: March 1977* (Series P-20, No. 323), U.S. Government Printing Office, Washington, DC, 1978; p. 2.

² Reported in *A.D. Magazine*, New York, N.Y., March, 1978, p. 18.

³ Christoff, Nicholas, *Saturday Night, Sunday Morning: Singles and the Church* (Harper & Row, 1978); See also *A.D. Magazine*, March, 1978, pp. 14-21.

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Manhattan apartment to explore the key issues in ministry to the unmarried, separated, divorced, or widowed. The participants, all of whom are actively involved with single adults, included: **Debbie Clifford**, a 1978 graduate of Princeton Theological Seminary, who is hoping to start a shelter for battered women; **Major Richard N. Donovan**, a US Army Chaplain who attends Park Avenue United Methodist Church in Manhattan; **Cynthia A. Hicks**, coordinator of young adult ministry for the Roman Catholic Diocese of Patterson, New Jersey; **Stephen D. Hurm**, minister of youth at Calvary Baptist Church in Manhattan; **James Potts**, a Disciples of Christ minister and administrator at C. W. Post College on Long Island, specializing in Vietnam Veterans and adult students; and **Dan Warshafsky**, president of the Gotham Unit of B'nai B'rith, a singles group which consists of Jewish men and women over forty.

As moderator of the panel, I approached the discussion from several different perspectives: first as a single woman who has lived alone for more than five years, second as a writer who has written extensively about young adults, and third as a consultant to church young-adult groups. The edited version of the discussion, which follows, reflects the many different viewpoints of those who minister to single adults. All of the panelists, however, agreed on one point: The needs of singles have never been more urgent — and religious institutions can play a vital role in helping to meet those needs.

J.H.

HARAYDA: All of you are involved in ministry to single people. And so I'd like to start by asking: What do you think are the key issues for anyone who works with singles?

HICKS: I think there is a great hunger for commitment on the part of single adults, especially those over twenty-five or so. At around that age, people become aware that they are single. The question is: Who do I belong to? When they look around, they see very little that they can commit themselves to. People no longer are born, grow up, and die in the same town. Statistics show that ninety percent of all adults aged twenty-five to twenty-nine will move a significant distance at least once during those four years. Their job changes are frequent, too. Most Americans will make significant job changes something like five to seven times in their lifetime.⁴ You no longer belong to a town, you no longer belong to a career, you no longer belong to your family of origin, because when you move out of the nest you cut those roots. If you don't belong to another person, you're very much an isolated individual. Nothing in society welcomes you or makes you feel permanently rooted or connected.

POTTS: Somewhat along the same line, the problem that I see occurring again and again is the need for some kind of meaningful

⁴ Richard N. Bolles reports in *What Color is Your Parachute?* (Berkeley: Ten Speed Press, 1977) that the average worker under thirty-five searches for a job every eighteen months; the average worker over thirty-five goes about a job-hunt every three years. Bolles' book is an excellent manual for anyone whose job includes vocational counseling for young adults.

relationship with another human being. Young adults tend to believe there's something wrong with them if they don't have a one-to-one relationship with a member of the opposite sex. Their attitude tends to be: "It was okay not to have someone when I was fifteen or sixteen, but now I'm twenty-five or thirty — and every relationship I've had has been temporal and transient. I thought it was forever, but it fell apart." Many of the people I work with throw themselves more ardently into their work as students because they don't think they will find satisfaction in relationships with others.

HARAYDA: Why does there seem to be such a hunger for commitment on the part of young adults?

HURM: Single people are living in a society that is couple-oriented, and often the church adopts the same frame of thinking. As a result, the single person may not be allowed to develop as a single person — to see how God can work through his or her life. In church and society, single people are pushed — perhaps unconsciously — toward marriage. So one of my concerns is how to show single people that they can be complete in themselves. Single people often seem to think: "I can't really feel like I've made it . . . I don't feel I can do anything that's significant until I get married and have a family." What I try to stress to my young people is that you start now. Today is the "appointed time," and God wants to work through you and in your life. You don't have to wait until you're married or "settled down," in the conventional sense of the word, for God to do that.

CLIFFORD: I think Steve is right. Unfortunately, the church has emphasized nuclear families for so long that it ends up limiting the concept of personhood — and the concept of family. We don't have room for all the changes that have occurred in people's lives during the past few years. The problem is that, in focusing on singles as a group, you may run the risk of isolating them. You may give the impression: "Well, we recognize that the church really doesn't have any room for you, so we'll create a little group over here, and take care of you."

HURM: Single adults need to feel that they are a vital part of the church, rather than an appendage to the main body. At Calvary, we have young adults involved in many different ministries: the missions' committee, the deacons, the ushers, and so forth. And we do that partly because we don't want them to think of themselves as an isolated group, cut off from the life of the church. The problem, we find, is that singles have a tendency to *want* to be a little group. Sometimes, they don't want to get involved. So there's almost a need to motivate them to become part of the main body of the church.

CLIFFORD: I don't think that what single people are looking for is necessarily a group labeled "single." They are looking for relationships, commitment, and human understanding. For example, I've been working with battered women. They are obviously coming to church without their "better halves." But often, the only thing they find in church are couples'

clubs. It's important for them — and for other people who are in transition — to realize that the church does have a place of community for them. If people are divorced, we don't have to have a group just for people of that status. But let us, as a community, respond to what they are going through.

DONOVAN: I've heard people say, "Let's not be pigeonhole singles." But I happen to be single. And when I came to New York, what I wanted was to meet other single adults. My interest was a little stronger toward meeting single female adults than toward meeting single male adults . . . [Laughter from group] . . . but I wanted to mix that up some. The point I am trying to make is that single people do have something very significant in common that married people don't have.

HARAYDA: Would you define what single people have that married ones don't?

DONOVAN: I wish you hadn't asked me that! It's hard to define. But maybe I can explain it this way: I work with other chaplains, almost all of whom are married and have families. They're just great people, and I know there are rich opportunities for fellowship with them. And yet, I make absolutely zero use of those opportunities, at least when I'm off-duty. Man, I'm gone. I go into the city where I can fellowship with other singles, and that meets some real needs for me. And I think my experience is not unique. What was discouraging to me at first was that the Protestant churches in New York are not all that strong. There just aren't that many sharp, active, single-adult groups in this town. But I finally did find some that are, and I've had some great experiences as a result.

CLIFFORD: I'm not trying to say that we shouldn't have singles groups at all. I'm just saying that a singles group alone isn't enough. I worked with a singles group as part of the Field Education job at Princeton. At the first meeting, members received pieces of paper that dealt with questions such as, "What do you want to have happen with this group?" The papers listed possible discussion groups, all of which were labeled, "The Problem of Being Single," "The Problem of Being Divorced," "The Problem of Being This . . ." If singles want to get together and have parties, fine. I'm not eliminating that as a need or valid objective of the church — or as something fun to do. But I am saying that too often it takes the onus off the church to respond creatively to single people in other areas, too.

DONOVAN: Okay, I'll buy that.

HARAYDA: What are some of the ways in which churches can minister creatively to single people? Specifically, what programs have worked well in your own ministries?

HICKS: If you ask young adults what they're interested in, the first thing most of them will say is, "A chance to meet other singles." And they don't want to go the route of singles bars, for a lot of very good reasons. So I'd say that one of the real service projects for young adults in churches would be to provide social opportunities for those outside the church. It's precisely the ones who do come to church who should have enough motivation to labor on behalf of those who do not.

WARSHAFSKY: The Gotham Unit of B'nai B'rith is attempting to provide a definite alternative to singles bars. We do that through social events — dances, dinners, and theater parties — that will raise money to support the services of B'nai B'rith. We have a regular, monthly meeting which attracts people from throughout the city; out of our three-hundred and ninety members, perhaps a hundred and fifty will show up. We usually have a quick business meeting, followed by a speaker on a topic of general interest. We had a tremendous turnout for a Dominican Nun who addressed us on the topic: "The Catholic Church as It Views Israel." We also have ongoing programs, such as backgammon classes; or we might have a history course or a seminar on how singles can best prepare their taxes. We've also had Sunday musicales. Twenty-five or thirty people will get together in someone's apartment and listen to, let's say, The Brahms' First; someone will also lecture on the background of the work. Another popular event is the Yiddish Night. People get together over coffee and cake and try to stumble their way through the conversation only in Yiddish. It's hilarious. We also have a help line, which is run by one of our women who has degrees in psychology and psychotherapy, and whose number is always published in our monthly newsletter. Last winter, for example, she got calls from people who were sick and had no food in the house; from her membership list, she'd try to find someone who lived nearby and who could go shopping for whoever was ill. It came as a complete surprise to some of us that a number of our members were ill, all alone, with nobody to call on.

HICKS: The biggest single turnout I've had so far occurred when I invited Pat O'Neill, national director of young adult ministries for the Catholic Church, to speak. I begged, borrowed, and stole the names and addresses of single people from anybody I could find. I sent out a hundred letters, and sixty people came. In the letter I told them I had been appointed the planner for young adult ministries in the diocese, which was a kind of first for the church. It was an attempt to find ways of responding to young adults who often felt alienated from the parish. But what really struck me was that sixty people came out in response to only a letter — and during a snowstorm. It seemed to me that my letter spoke to the alienation that they felt and represented some kind of hope.

HARAYDA: The B'nai B'rith program draws people from throughout New York City; Cynthia's events attract people from throughout her diocese. Can anyone offer any insights into what does and doesn't work at the parish level?

DONOVAN: Park Avenue United Methodist Church doesn't really have a young adult or singles group with that name. A couple of years back, it had a young adult fellowship, but the members realized it didn't have many "young" adults. As a result, they changed the name to the Adult Fellowship, which is now a group for married and single people under thirty-five or forty. And older members are free to attend most of their activities. But recently, we've pulled in lots of single adults in their twenties. They tend to come not because of the Adult Fellowship but because they

wanted to find a church in which they could worship. And when they do come, the members of the church are very warm and friendly and really reach out to involve them. The minister also writes them a personal note. In other words, most of the people who are now in the Adult Fellowship originally got involved with Park Avenue as a church. Then they were pulled into various activities by personal invitations and encouragement from other members. As quickly as they were willing, they were also invited to teach Sunday School, to serve as ushers or lay leaders, or to do many other jobs. I'd guess that fifty percent of all church offices are filled by single adults in their twenties and thirties.

HURM: Calvary also tries to get single adults involved at different levels. We have two separate singles groups. One, the Young Adult Fellowship, is for younger singles; the other consists of people over thirty-five. The two groups have events that are spiritual or social or both. For example, the Young Adult Fellowship has a weekly Saturday evening Bible study, which has been very successful; this week about forty or so people were there. It really excited me to see that on a Saturday night. Often, the Bible study won't be the only Saturday-night event; there might also be a dinner. But I think the Bible study is particularly needed. Saturday night is a very difficult time for singles.

CLIFFORD: When I attended Riverside Church in New York City, I was a member of a group called "The Extended Family," which attracted mainly singles aged twenty to forty.⁵ We had dinner parties and picnics and a Saturday night coffee house, which had music . . . The focus was on providing a comfortable atmosphere that allowed people to talk. It really worked well.

HARAYDA: Listening to Steve and Debbie confirms something I've found in my own experience with young adults: namely, that continuity is a key ingredient in the success of any program for singles. I know of one church in the South that had a weekly "Bread Night"; every Monday night, young adults would bring their dinner to the church and eat together. The members of another church got together once a week to play volleyball. In other words, the nature of the event seems to matter less than the regularity of it. And that regularity is especially appreciated on weekends . . .

CLIFFORD: Yes, we considered having the coffee house at Riverside only when we could staff it, but we figured we'd lose people that way. Even if you're only doing it every other week, you have to stick to a schedule. Especially if you're going through other things, too, it's important to have something out there that you know you can rely on.

HURM: The regularity is also important at Calvary. Two of our young people who were dating broke up recently, and the experience seemed to be easier on both of them because they were able to continue coming to our Bible-study group. I think a lot of single people have the fear that they could be coming home from work and kidnapped or killed, and no one would know about it for two weeks until they were finally missed at

⁵ Reported in *The New York Times*, New York, N.Y., April 26, 1975, p. 29.

work. But when they realize that they have almost a surrogate family in the small group they are involved with, some of the loneliness begins to disappear.

HARAYDA: How do singles learn about the program at Calvary? Do you advertise?

HURM: No. We get the name and address of every visitor who comes. We also ask visitors if they want to be on our mailing list. It's through that mailing list — but basically through word of mouth — that we get people. In its prime, our Young Adult Fellowship would have twenty-five to thirty first-time visitors every week out of a total of a hundred or so people present at various activities: Bible studies, get-togethers, luncheons. We try to have a wide range of programs to meet many different needs. Some people who come to us are mainly interested in social events. I talk to guys, for example, who have made it big in the stock market at a fairly young age; wealth is relatively new to them. And I try to share with them that they need the Lord. They say, "I don't need a thing. I have everything anyone could want." It's impossible for me to try to communicate to them the importance of a personal relationship with God, because they don't yet recognize their spiritual needs.

HARAYDA: Then what do you do about that person?

HURM: You pray hard.

HARAYDA: But do you simply let him walk away, or do you try to offer him something else?

HURM: It's difficult to answer that. Essentially, if someone comes to us and says that he doesn't need God, we at Calvary are not going to say, "Well, if you don't need God, how about something else?" But we do have a philosophy of winning the right to be heard. In other words, we don't go out into the street, pin people up against a wall, and say, "God loves you and has a wonderful plan for your life." But people come to us knowing that we're a church and wanting some kind of fellowship. You have a girl from the Midwest, or anywhere, who comes to New York to make it big in her field; let's say she's a model or musician or fashion designer. She's had a church upbringing and wants to be able to interact with other singles without having to worry about whether or not she's going to get picked up for a one-night stand. She wants to meet people she can trust. Our response to her would be, "You need interaction with other singles, we've got it." We welcome them with open arms. They come, they see the fellowship we have as young adults. Then, through that interaction, we win the right to be heard about what we believe.

CLIFFORD: Steve, you were talking about a guy who has "everything" . . . You say you're not offering him a relationship with God, you're offering him something else. I think you *are* offering him a relationship with God. You may use a different vocabulary, but that's what you're doing. I hate to hear us dichotomize the mission of the church and work with singles, or to suggest: "Let's have all these activities for singles

over here, but our real mission is to make sure that everyone relates to God." Just talking with that man, I think, was important on your part.

HURM: Sure, the mission of the church is evangelistic. Christianity, as I read the Bible, was never a "Come ye" religion. It was always "Go ye." That is: "Go ye" in the sense of telling other people about something that has happened to you and compelling them by your example to want to know more. If a single guy comes into church, even if it's only on Christmas and Easter, he feels a need. Maybe he comes only because of tradition, but there's a valuable spot there. And the church, through the power of the Holy Spirit, should be able to minister to that.

HARAYDA: I don't think there's any question but that many single people, like many married people, have a point of vulnerability. But that brings up another question I'd had in mind to ask. Single people are often labeled "immature" or "irresponsible" for their failure to find a spouse. Have any of you found this to be true?

WARSHAFSKY: I disagree that they're "immature." The members of my unit are very complete people; they're doctors, lawyers, accountants, blue-collar workers. They conduct themselves very well in the outside world. But they'd rather not conduct themselves in the outside world *alone*. When they go home after work and have no one to talk to except their cat, they're not very happy with that. To the people that I know, a meaningful relationship means a one-to-one relationship with a member of the opposite sex. They want to build something with another person.

POTTS: I agree with Dan that immature is the wrong word. The people I see are very mature in what they're striving for, which is, as he said, a one-to-one relationship.

DONOVAN: A better word for many singles might be "tentative." The people I meet at Park Avenue are mainly business and professional people who are through with college; for the most part, they're people who really have their heads together. At the same time, they're trying to get a lot of things established in their lives. They're beginning to get established in their careers; they're trying to establish significant relationships. They're trying to establish a value-system by which to live. The tentative nature of all that is something with which the church has to deal.

HURM: I'd like to echo that. Young people in society today are definitely looking for something they can rely on. Value systems are crucial. Two people whom I'd never seen before came into my office a few weeks ago and basically said they were sick of the fact that their lives were always in flux. They wanted something enduring. And what I tried to share with them was that the only thing that doesn't change is God.

WARSHAFSKY: A similar question is now being raised by Jewish young people. A great many of us grew up knowing of our heritage but not of our faith. Now there is a sudden curiosity — a raising of questions about it. What made my forefathers what they are, and what made me what I am?

HICKS: That raises another question which is important for many young adults, and that is the issue of challenge. I sometimes think that in

trying to accept people and reach them where they are, we sell them short. Almost all of us want to be challenged to be better than we are wont to be. We know from all of history that it's in times of crisis that people are challenged — that they are stretched and they grow. And I think that's what's so good about being single . . . there are just a lot more options than there were in the past.

HARAYDA: Do any of you see any particular problems in trying to build a program for singles, or other concerns that you'd like to raise?

HICKS: I keep hearing about one successful singles group that existed for several years until one year all of the twelve leaders married each other — and the group collapsed . . . [Laughter from the group] . . . What I wanted to say is that you have to start at the level at which people find themselves — and they come first for their social needs. Later they usually discover other activities; spiritual, educational, service. But in the beginning most people tend not to respond to those activities.

CLIFFORD: Because those activities take more of a commitment.

HICKS: That's right. In addition, when they've gotten to know people they trust and like, they're more likely to hang in there for the bitter days when nobody comes for the fifth time in a row . . . I also think that a lot depends on who is in the group. Every two years, the membership will be different. It's going to go in one direction for a couple of years, then it will go in another, or will split. Another thing I've found is that single people don't always want to commit themselves in advance to an activity. You can tell them you're going to have volleyball on Monday night and they'll nod. But they're not going to commit themselves until Monday lunch time.

WARSHAFSKY: We've found that to be true in our group, too. Although we request RSVP's, our members tend not to give them. Last week, we had a buffet dinner; we'd prepared food for a hundred people, and we had only twelve reservations. But ninety-five people ultimately came trudging in, which isn't unusual. If something better might come up, singles won't reserve.

POTTS: There are also a lot of single people who, for one reason or another, won't show up in church. That's why my role, essentially, is to talk to pastors in local congregations and try to make them a little more aware of what they can be doing as they minister. Instead of trying to minister to all the Vietnam Vets, for example, I'm regularly in touch with congregations about their needs. Often, when congregations cannot get single adults to come to them, I go in and interpret. Or I take single adults in with me. I'll say, "Come with me on a dialogue basis to a Presbytery or Conference. *You* do the talking. Tell us what you really think and feel."

HARAYDA: As all of you have spoken, I've sensed a consistent theme. Single people, on one level, intensely desire commitment. And yet, on another level, they seem to fear commitment. As Cynthia pointed out, they are even reluctant to commit themselves to a volleyball game more than a few hours in advance. And so a key task for churches seems to be finding a way to help single people understand and resolve their ambivalence toward commitment. Are there

any other summary comments that any of you would like to make? We've dealt with some of the negative aspects of being single, so perhaps some of you would like to focus on some of the more positive ones.

DONOVAN: There are things that aren't so nice about being single, but I really love being able to do what I want to do without having to be concerned about how that affects others. Of course I have to worry about that to some extent, because I don't live in a vacuum. But it's not the same as having a wife and family.

CLIFFORD: As a woman in this culture, the pressure has always been on me to be married and have children. But I don't think that those things are an option for me right now. So it's been very important for me to be able to pursue other kinds of relationships. In a few weeks, for example, I'll be moving to California to live in community with four other people. Overall, I've found the quality of my relationships to have been extremely rewarding over the past few years. There's been an opening up of options.

WARSHAFSKY: I think we would all agree that one of the basic advantages of being single is freedom — the freedom to move about and to have what we call relationships. But I think this sense of freedom is tinged by the desire not to be so free. Being completely free can also be a pretty lonely situation.

HURM: As a single person, I'm completely mobile, as all singles are. If I felt that I could be more effective in Timbuktu, I could pack my bags and go, without having any responsibilities to anyone. I can be in my office seven nights a week, without having to call anybody to say that I'm not going to be home until such and such a time. And that's been very important to me.

POTTS: For me, freedom and responsibility are almost the same thing. As a single person, I am what I want to be rather than what I should be or have to be. I like myself and my life. I can develop myself as I like. I have no escape, no one to blame, and no one to praise . . . but me.

The Rationale and Goal of Jewish Religious Education

Menachem M. Brayer, D.H.L., Ph.D.

Religious education occupies a pre-eminent position in Jewish tradition. A major goal of religious education is education for reverence which carries with it the spiritual knowledge of life's sacredness in all its dimensions. Hence, Judaism, considers the teaching profession a sanctified call for a dedicated profession whose endeavor is *Learning*; learning being life itself.

The opening statement to *The Ethics of the Fathers* clearly points to the centrality of religious study in Jewish life. It quotes "Simeon the Just, one of the last survivors of the Great Assembly (probably the High Priest from 219 to 199 B.C.E.), who used to say, 'Upon three things the world is based: upon the [learning of] Torah, upon Divine service, and upon the practice of charity.'" (1:2). These three cornerstones represent the goal of religious education as displayed in the Bible, namely, to produce "a kingdom of priests, a holy people." (Exodus 19:6)

The responsibility of the Jew to study the Torah originates from the Sinaitic covenant when the Jews voluntarily proclaimed, "We will do and we will understand." (Exodus 24:7) The Torah advocates a model of appropriate values that will lead man to living according to Torah morality. This concept is found in the Talmud which states that studying Torah is the greatest virtue; for it brings upon actions of Torah ideals.¹ Learning in Judaism means having a share in divine wisdom. Learning relates man to the eternal and universal, it becomes a religious command, it purifies and sanctifies man.

The study of Torah entails also a dimension of ethereal nature. The very nature of the individual is transformed by the study of Torah which saves man from the domination of the instinctual drives from the orgiastic id forces which invade the ego and hamper man's God-given gift, of the freedom of choice — the *liber arbitrum*.²

¹ Kiddushin 40b.

² Yoma 72b, Baba Batra 16a; Genesis Rabbah 9, Berakhoth 5a; Zohar 1, 202a.

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Jewish ethical teaching is rooted in the doctrine of human responsibility, that is, the concept of free-will. The Rabbis teach us that "All is in the hands of God, except the fear of God."³ "Man's sublime purpose on earth is to subject our will to the will of our Father in Heaven."⁴ Maimonides (1135-1205, the great codifier and religious philosopher) stated that

Free-will is granted to every man. If he desires to incline toward the good way, and be righteous, he has the power to do so; and if he desires to incline towards the unrighteous way, and be a wicked man, he has also the power to do so. Since this power of doing good or evil is in our hands, and since all the wicked deeds which we have committed have been committed with our full consciousness, it befits us to turn in penitence and forsake our evil deeds; the power of doing so being still in our hands. . . . This matter is the pillar of the Law and of the commandments.⁵

Unlike the Greeks whose goal in learning was to enable man to comprehend, the Hebrews learned in order to revere. Man cannot develop a sense of responsibility without the dignity and reverence for the sublime in human existence, without a sense of loyalty to his heritage and to the cause of freedom.

Our fathers had a keen appreciation of the infinitude of all questions dealing with the spiritual life of man. They noted that every tractate of the Talmud starts with page two, rather than with page one, because regardless of how much any man may have studied, he should realize that, as far as really knowing Torah is concerned, he has not even reached page one.

Jewish history shows the unique reverence of the Jew not so much for the love of knowledge as for the love of studying. It is the founder of Islam who coined the Jewish people as *am hasayfer* ("the People of the Book"). It is "The Book," and the belief in the word of God, for whom the Jews have sanctified and sacrificed their lives, from time immemorial, to preserve the tenets of religious idealism, the continuous partnership with God in the universal design of creation. This partnership was initiated with the covenant at Sinai, when education became Israel's challenge and pre-eminent goal, to bring the people closer to God and righteousness. The actual witnessing by the entire nation of the redemption from Egypt, and their direct perception of the Divine Revelation at Sinai, comprise the religious experiences, which, according to Rabbi Yehudah Hallevi (1085-1140), the great religious philosopher and poet, constitute the foundations of belief in Israel. The fundamental and life-long experience of study was conceived as a universal obligation. Religious education is the unique avenue which bestows upon man the *Shekhinah* — the Divine Presence — the highest approbation that Judaism is capable of bestowing upon a human act.⁶ Torah study is capable of elevating a human experience to the

³ Berakhoth 33b.

⁴ Pirkei Avot 5:20.

⁵ Mishne Torah 5:1-4.

⁶ Pirkei Avot 3:7.

numinous — a result to be achieved in other religious traditions only through prayer or ritual acts. There is even a prevailing conception that prayer per se must be supplemented by educational activity if it is to lead to a high spiritual experience.⁷

The Rabbis assert that man “was created for the sake of laboring in the Torah”⁸ and that the obligation of Torah study extends to every day of one’s life up to the very moment of death itself.⁹ Judaism considers the role of study as a fundamental duty; as the major preoccupation of one’s life. No other commandment in Jewish Tradition is as time demanding. “This book of the Torah shall not depart from your mouth and you shall meditate in it day and night . . .” (Joshua 1:8).

This divine imperative became the classic maxim of the Mishna which proclaims that out of all the boundless obligations a Jew is required to perform, carrying this worldly and other worldly rewards, “the study of Torah leads to them all.”¹⁰

The Historical Perspective

During the Biblical period the popular teachers of the Law were the Kohanim and Leviim (the Priests and the Levites), the prophets and the teachers of Shimeon and Issachar. Traditionally, the proper date for organized and intensive formal Jewish education is the year 445 B.C.E. It was the period when the great religious rededication assembly took place in Jerusalem under the leadership of Ezra and Nehemiah, at which time the Mosaic legislation of the Pentateuch was ratified as the constitution of the people.¹¹

With Ezra haSopher (the Scribe), begins also the initiation of the Great Assembly or “Great Synagogue”, which includes the Prophets of the Second Temple, Scribes, Sages, and Teachers, who continued the spiritual regeneration of Israel. These spiritual leaders laid the foundations of religious education, of the Liturgy and the canonization of the Bible. It is “they who restored the crown of Torah to its pristine splendor.”¹²

The *Anshei Kneset haGedolah* (Men of the Great Assembly), whose members were called Sopherim or Scribes, flourished for some 200 years. It is they who emphasized the priority of religious education when they advocated the “raising of many disciples.”¹³ Judaism is a religious democracy, and the Torah is the heritage of the *entire* congregation of Israel. The qualities always sought in Jewish education have been diligence, alertness, and kindness.

⁷ Berakhoth 64a.

⁸ Sanhedrin 99b.

⁹ Shabbath 83b.

¹⁰ Mishna Peah 1:1, Talmud Shabbath 127a.

¹¹ Nehemiah 8:10; Josephus, *Antiquities* 11, 5, 5-7.

¹² Kiddushin 66a.

¹³ Pirkei Avot 1:1.

The responsibility for education rested primarily upon the parents.¹⁴ This was especially true of the Biblical and post-Biblical period. During the Second Commonwealth, the *Bet haKneseth*, the synagogue, became the first Jewish school, the *Bet Midrash* for adults. It was the central institution to popularize the study of Torah and to democratize Jewish life. It was not, as it is today, a purely religious institution, but rather a communal center, for prayer, for reading, and interpreting the Torah, for the discussion of national and social matters, and the center for religious education for both scholars and children. It is here where the historic mission to attach the Jewish people to its Torah took place. It is in this institution where the Oral Law, the *Torah she Baal Peh*, the Halakhah, and the Aggadah, both represented in the Talmud and the Midrashim were conceived as halakhic exegesis and aggadic exposition of the Written Law, the *Torah shebi Ketav*.

This was the prolific era of the *Tannaim*, the authors of the *Mishna*, followed by the *Amoraim*, the authors of the *Gemara*, both forming the vast Talmudic literature. Rabbi Joshua ben Perahya emphasized the vital needs of religious education when he urged everyone to provide himself with a teacher.¹⁵

Religious education teaches man to exist as a human and to assist the divine. It combines religious humanism with religious idealism. "Man," says A. J. Heschel, "is not valued in physical terms; his value is infinite." Human life is sacred. "Man being created in the image of God (Genesis 1:27) implies not an analogy of being but an analogy of *doing*, man is called to act in the likeness of God." ¹⁶ The dignity of human existence is the power of reciprocity. Only by our sensitivity to other people's needs, their suffering and humanity, can we show the index of our own humanity.

Judaism requires *a priori* the love for our fellow man before we display the love for God. Loving kindness to the Lord's creatures is a valid indication of man's love for God. To the Jewish prophets knowledge of God was the ideal ethics when identified with kindness, justice and mercy. (Hoshea 6:3-6; Micah 6:8, Tanhuma 103,15) Religious and ethical education were especially stressed because the presence of idolatrous neighbors made the spiritual existence of the Hebrews a continual struggle.

Hokhma or wisdom based on practical counsel and experience was connected with *Mussar* — the Biblical term for education synonymous with reproof and instruction in good manners based on ethico-religious teachings. The educative process was called *Hinukh*, implying a healthy and functional discipline of life, where religion and ethics are inseparable, and where the ultimate goal is to walk in God's path, to observe His viable commandments so "that God shall keep with thee the covenant and the

¹⁴ Maimonides, *Mishne Torah*, Talmud Torah, 1:1-2.

¹⁵ *Ibid*, 1:6.

¹⁶ Heschel, Abraham J. "*Sacred Images of Man*" *The Insecurity of Freedom*, pp. 160-161, New York, Farrar, Straus and Giroux 1966.

mercy which He swore unto thy fathers, and He will love thee and bless thee.” (Deut. 7:12-13).

The Mosaic Code establishes the law to educate children in the word of God in the following verses: “And thou shalt teach them diligently unto thy children” (Deut. 6:7) (And “Make them known unto thy children and children’s children” *Ibid.* 4:9) Accordingly, the Mishna makes this duty incumbent upon fathers and grandfathers and applied to sons and grandsons.¹⁷ Out of the practice of the paternal instruction came the establishment of the elementary school for which Rabbi Simeon ben Shetah (the brother of Queen Salome Alexandra 76-67 B.C.E.) is credited “for enacting that the children should go to school.”¹⁸

Universal elementary education was already established before the destruction of the Second Temple (70 C.E.). The first radical educational reform came about the year 65 C.E., when “Rabbi Joshua ben Gamala came and instituted that teachers for elementary schools should be appointed in every city, and that the children enter at the age of six and seven.”¹⁹ Thus begins the history of early religious instruction in Israel, to be followed by another 2,000 years of creative and prolific institutions of learning, from the famous Yeshivot of Yavneh, Lod, Bnei Brak and Bet Shearim in Israel to the famous Babylonian Yeshivot of Sura and Pumpadita. Out of these higher religious centers of learning developed the famous Yeshivot in North Africa and the Grand Yeshivot of Rhineland, Eastern and Central Europe, and the Post-Holocaust Yeshivot of America and modern Israel.

This two millenia chain of uninterrupted study became the lifelong *raison d’etre* of Jewish survival throughout the ages, the life-stream of Jewish existence, and the spiritual unbroken bond between God and Israel, so laconically expressed in the Zohar, *Kudesha Berikh Hu, veIsrael veOraiya Had Hu*, “The Holy One Blessed be He and Israel and the Torah are One.”²⁰

On the Importance of Jewish Religious Education

When surveying the impressive intellectual contributions of Jews in the modern period, the traditional Jewish attitude toward learning is generously credited. Jewish love for learning and the strong emphasis on religious education were long ago acknowledged by non-Jews. Seneca, the Roman first-century philosopher praises the effectiveness of Jewish religious education when he says: “They [the Jews] at least know the reason of their ceremonies, but the mass of the rest of mankind do not know what and why they do.”²¹

¹⁷ Mekhilta 22b, Mishna Kid. 1, 7.

¹⁸ Yer. Kethuboth 8, 12-32.

¹⁹ Baba Batra 21a.

²⁰ Zohar, Acharay 73b.

²¹ Quoted by St. Augustine, see Theodore Reinach: *Textes D’Auteurs Grecs et Romains Relatifs au Judaïsme*, vol. 1. Paris 1895, pp. 262-264.

A. Eustace Haydon points to

that Jewish educational scheme, and the loyalty of the Jew to his tradition and his capacity for absorbing and using every educational instrument available to him that made possible the Renaissance and, may I say, also the Reformation. . . . Now if these old Jews had not been so anxious for education, for scholarship, for loyalty to learning, the Western world would have been much longer in pushing open the gates of the new world.²²

Heinrich Heine cogently pointed out that "the Greeks were only handsome youths, while the Jews were always men, powerful, indomitable men — who have fought and suffered on every battlefield of human thought." Josephus Flavius the first Jewish historian proudly states:

But should anyone of our nation be questioned about the laws, he would repeat them all more readily than his own name. The result, then, of our thorough grounding in the laws from the first dawn of intelligence is that we have them, as it were, engraven on our souls. . . . Above all we pride ourselves on the education of our children, and regard as the most essential task in life the observance of our laws and of the pious practices, based thereupon which we have inherited.²³

The ideal of *Torah u'Mitzvoth*, or Torah and good deeds, stresses the harmonious interaction between theory and practice, the interaction between means and ends is very intimate in Jewish Tradition. Thus, the study of Torah is a means to an end, the attainment of holiness. Knowledge of the Law and the practical enactment of the Torah are closely interrelated. Said Hillel (30 B.C.E.-10 C.E. — the most renowned of the Rabbis) "an ignorant man cannot be a pious person,"²⁴ for "not study but doing is the main thing."²⁵

Hillel's disciple, Ben Bag Bag points to the inexhaustible treasure of learning Torah that can satisfy every aspiration of the devout soul that seeks and serves God. It is incumbent upon us to occupy ourselves with the Scriptures and its commentaries throughout our lives. The longer and more faithfully we occupy ourselves with it, the broader and stronger will our power of spiritual vision grow. It is not the quantitative measure of the moral and spiritual and social goals you have actually achieved that constitutes the true worth of a life's course; but the measure of devoted and earnest striving, of sacrifices made for the realization of good purposes in the spirit of Godliness that determines the true worth of both a man and his life. Only "according to the effort is the reward."²⁶ It is one of the grand foundations of Judaism in all its phases that the world as God made it is good, and all that He put there is to be regarded as from Him. The general attitude of Normative Judaism toward indulgence in the good and enjoyable things of life was that of self-control rather than abstinence. It is

²² Quoted in Joseph L. Baron, *Stars and Sand*, p. 152.

²³ Josephus, *Against Apion* 2, 18 and 1, 12.

²⁴ Pirkei Avot 2:6.

²⁵ *Ibid.* 1:17.

²⁶ Pirkei Avot 5:26.

the Torah that holds our true human dignity and our true salvation. "The wise shall inherit honor, and the perfect shall inherit good." (Proverbs 3:35) And "good" only means Torah, as it is said (*Ibid.* 28:10): — "And I have given you a good teaching, forsake not my Torah." It is the Torah that holds our true human dignity and our true salvation.

The incomparable worth of study and the spiritually inspired milieu of the intellect to be sought by a person is perhaps illustrated in the following homiletic anecdote from the conclusive Mishna in Avot (6:9): Rabbi Yossy ben Kisma (2nd century C.E.) said: "Once I was walking by the way and there met me a man, and he greeted me, and I returned the greeting. He said to me: 'Rabbi, from what place are you?' I said to him: 'From a great city of wise men and scribes am I.' He said to me: 'Rabbi, if it pleases you to dwell with us in our place I will give you a million golden denars and precious stones and pearls.' I replied: 'Were you to give me all the silver and gold and precious stones and pearls in the world, I would still not live anywhere except in a place of Torah. For thus it is also written in the Book of Psalms by David, the King of Israel, that 'The teaching of Your mouth is worth more to me than thousands in gold and silver.' Furthermore, when a man dies, neither silver nor gold nor precious stones nor pearls accompany him, but only the Torah and good works. . . .'" Indeed the possession of spiritual riches and God-given teachings are worth more than that of earthly riches, it is immortal and thus remains with man even beyond the threshold of the grave.

Life itself and social order are intertwined with the knowledge of the Creator. Wisdom that knows no fear of God is self-centered and worthless. Wisdom belongs to the inner realm, and fear has regard to the outer; not to the material realm, for the object of the fear is the Lord, but to the objective as opposed to the subjective sphere of consciousness, both inner and outer realms form a harmony. Without the spiritual guidance and moral ennoblement which constitute the quintessence of religious education, any endeavor to establish, maintain and advance a civilized society on earth will be futile. "Since the days of our forefathers," Rabbi Hama declares, "there never ceased to exist an academy." ²⁷

Similar to the highest approbation that Judaism is bestowing upon the virtue of study, we hear its criticism of "neglect of studies," the failure to acquire religious education. Thus, according to the Rabbis, one of the first questions with which man is confronted on the Day of Judgment is, "Have you set aside regular times for study?" ²⁸ For, said Hillel "He who does not study incurs death." ²⁹ In other words, commits spiritual suicide, becomes dead in respect of his higher life. This harsh statement claims Rabbi S. R. Hirsch "was never more justified than it was in those past days in the history of our people when all schooling was free of charge and everyone possessed

²⁷ Yoma 28b.

²⁸ Sabbath 31a.

²⁹ Pirkei Avot 1, 13.

of knowledge deemed it his duty to give freely of his wisdom to anyone seeking it.”³⁰ Or, as the *Sefer Ha-Hinukh* explains, the first punishment that is meted out to man upon death is for neglecting his studies during his lifetime.³¹ One does not study Torah in order to achieve thereby something more desirable than the act of Study itself.

The Jewish Perspective on the Role of the Educator

The first requirement in teachers, according to *Halakha* was that they be scholars of *talmidei haKhamim*. Their qualities of character were emphasized as most important. They were to be modest, sincere, patient, and with a deep sense of commitment to education. They were required to make their subjects of instruction pleasant, to motivate their students and to encourage freedom of expression.³²

The Jewish educator is the living instrument whose mission is to impart the word of God to the younger generation. The Rabbis' idea of the Jew's lifelong obligation to study is clearly understood to mean “Talmud Torah” — or the study of the Torah, not just study of anything, but rather the mastery of Torah which is considered the work of life. While education implies activity “in preparation for the work of life,” study of Torah implies that that is *the* work of life. Life-time education starts with the first words that one speaks and ends with the last breath that he takes.

A tradition that champions learning also exalts the virtue of teaching. Three times a day, when a Jew recites the Biblical verse of *Shema Israel HaShem Elokeinu HaShem Ehad!* (“Hear, O Israel! The Lord is our God, the Lord is One,” Deuteronomy, 6:4), he recalls for himself the obligation of teaching his children. It is most remarkable that with rabbinic tradition this commandment is extended to the children of others. “And you shall teach them to your children” is interpreted in the Talmud to mean “to your students”, and the justification for such exegetic extension is found in the Bible in which students are referred to as “children”.³³ Tradition has endowed the act of teaching with a spiritual quality as are few other commandments. When the student goes to his teacher and says to him, “Teach me Torah,” and he teaches him, then the Lord enlightens the eyes of both of them.³⁴

High reward is promised to those who enable others in the pursuit of their studies. Thus, Tradition promises women greater reward than that promised to men, for women are especially deserving full credit for sending their children to receive religious education in the synagogue, and their

³⁰ *Chapters of the Fathers*, P. Feldheim ed. New York, 1967, p. 15.

³¹ *Sefer HaHinukh*, 419.

³² Maimonides, *Mishne Torah*, Talmud Torah 4:5, 5:12.

³³ *Sifrei* on Deuteronomy, 6:7.

³⁴ *Terumah*, 16a.

husbands to the *Bet haMidrash* and “because they wait patiently for their husbands until they return from the House of Study.”³⁵

The study of Torah is universally deemed to be the *mitzvah* itself — the religious duty of supreme importance. The Torah is Israel’s “tree of life,” it is the soul of the “Jewish” existence, as expressed by the tenth century Saadya Gaon who declared: “Our nation is a nation only by reason of its Torah.”

The meaningfulness and value of a lifetime study is largely due to the unique character of the Written and Oral texts studied that have intrinsic intellectual and spiritual appeal. Jewish Law encompasses almost every conceivable human situation. It therefore relates to *all* aspects of human life, making the religious studies viable to the person committed to higher levels of spiritual aspirations. It is, therefore, why Judaism requires of every person to set aside a daily period for study³⁶ and make the Word of God a daily swansong, as Rabbi Akiva (2nd century martyr) stated: “A song every day, a song every day.”³⁷

If Plato believed that “Education is the fairest thing that the best of men can have,” Jewish Tradition made education available to everyone who seeks it and realizes that its object was the elevation of life and the perfection of personality. No greater ideal is known in Judaism than that of becoming a *Talmid Hakham* or a traditional scholar. Considering it essential to the welfare of the community, Judaism always held the scholars in the highest esteem ascribing to them “the increasing of peace in the world.”³⁸ Religious education encompasses both the instruction of youth as well as the education of the adult individual, and also group study. People studied for the cultural values inherent in Religious education, including the ethical and aesthetical aspects of life. Religious education is conceived as a didactic form of guidance, purposive and goal-directed towards self-discipline, truth, beauty, and the perfection of the Self, as Plato expressed it, “to dislike what should be disliked and love what should be loved.” A Jew prays every morning for the gracious gift of knowledge and understanding (the fourth benediction in the Amidah). Only through knowledge which results from a lifelong preoccupation and devotion to study can one achieve the glorified wisdom, the most precious achievement. (Proverbs 3:15)

At different levels and with varying emphasis, all the sages consistently taught the sovereignty and justice of God and the intrinsic worth of individual men. We should teach our children as well as our adults the distinctly Jewish subjects imbued with the humaneness and deep sense of morality expounded by the Prophets. It should take into account the two greatest historic events in the life of the Jewish people during the past half century: (1) the struggle for the realization of the Zionist ideal, culminating

³⁵ Berakhoth, 7a.

³⁶ Sabbath 31a.

³⁷ Sanhedrin 99b.

³⁸ End of Berakhoth.

in the prophetic fulfillment through the establishment of the State of Israel; and (2) the awakening of Jewish identity and consciousness, responsibility and unity due to the tragic suffering of the Jewish people, resulting in the Nazi Holocaust.

The existence and continuation of religious education in America reinforces the acceptance of the pluralistic social philosophy of our country. It affords every parent the privilege of deciding the future educational atmosphere of his child and thus reinforces the promise of our democratic system.

Within the last half century Jewish education has evolved a philosophy and a program for the Jewish school, especially the Yeshivah and the Jewish Day School, that meets the needs of Jewish life on American soil. It not only gives expression to the Judaic loyalites, but also to the love for America and its democratic ideals. As long as this education is inspired by the colorfully rich Hebraic heritage, there is assurance that the American ideals remain compatible with Jewish teachings. This will lead towards the ultimate purpose of fulfilling oneself as a partner to God created in His image, for the establishment of a peaceful and loving world under the rule of His dominion.

Religious Education and Liberation: The Black Minority Mission

George B. Oforiatta-Thomas

Religious Education for What?

A group of community persons concerned about the quality of public education in our neighborhood met in our home to discuss the problems involved. We called ourselves "The Guardians." In an effort to get at the gravity of the situation, a relevant theme was selected that would enable us to organize a series of workshops to deal with the existential-educational needs and issues as well as the perspectives and strategies for appropriate action. It was apparent that the traditional-theoretical approach of educational systems alone was grossly inadequate, if not failing. Indeed, it had become a part of the problem. The theme that emerged out of our session was: Education — for what?

In the same way that the question was posed about the relevance or function of public education in the public sector, we can also pose a general concern about the role and program of religious education in any context, including the military sector: Religious education for what?

Obviously, concerned military chaplains, as others, need to deal with some fundamental matters of content and perspective — the needs and issues as well as the strategies for action. More serious responses to the question are required in religious education from the praxiological consideration:

Religious Education in the Military — for What?

The selection of religious content and educational procedures and perspectives would naturally emerge from and be shaped by certain aspects of the pluralistic character of the particular ethnic-denominational-class groupings involved, even in the military. Evidently, there is not a uniform or singular system of religious education which is capable of satisfying the

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needs or dealing with the aspirations of diverse persons and groups. In other words, the Americanization process, even in the military, has to recognize the persistent priorities on the agenda of human concerns of ethnic and cultural expectations within the pluralistic setting.

For these reasons, I support the contention that there is a "minority" mission of religious education (in the light of ethnic pluralism and through the life of cultural pluralism, critical and creative) in the life of the military as well as the wider society.

I had been invited to discuss "Minority Religious Education and Other." Let's begin with the matter of minorities and the context in which religious and educational processes obtain.

Context: Ethnic and Cultural Pluralism

An ongoing process, with particular religious and educational implications in the history of America, has been the Americanization of various ethnic groups, originally European minorities. These were the first "other." Peoples from Europe, Jews and Gentiles, Protestants and Catholics, of different national, ethnic, class and religious backgrounds, came in various waves and established beachheads of communities of the "Old country" in terms of cultural values and traditions. Anglo-Saxons were the dominant ones, especially White-Anglo-Saxon-Protestants (WASP). The English language is indicative of the dominating force in the "melting pot," affecting all other minorities in the Americanization process.

There were, then, various minorities in North America: European-American nationalities and societies — from Nordics to Latins, from Slavics to Celts — classes of people from various nationalities with different religious identities. Nearly all Europeans, during the colonization of America, embraced and institutionalized (if not nationalized) some form of religious faith, especially from the Judeo-Christian tradition. In fact, the religious agenda was one of the significant factors in the minority's colonization of America, affecting the value system of the entire society, including the military. Indeed, over 256 different Protestant groups eventually emerged, not to mention the variety of orders and extensions of the Roman Catholic, Eastern and other Orthodox groups.

Each group had a certain *raison d'être* and perpetuated itself or engaged in coalitions and mergers with compatible groups. Religious education served to enculturate and socialize believers into the particular customs and traditions of the ethnic-denominational-class established group. The military has always been a microcosmic extension of American ethnic and cultural pluralism. But, the military has a non-religious agenda as its primary role and function in national life. Though respecting aspects of pluralism in its multicultural context, the military would seem to advocate and act for the kind of religious education that supports the Americanization process.

We recognize the reality of the ethnic and cultural pluralism and

some ways of defining manifestations of minorities in America, including the military. But there is a totally different history and reality of minority that non-Europeans bring to the Americanization theory and process. In fact, we may not begin by describing religious education without being alert to those who still speak about religious *mis*-education. There is religious mis-education when the concerns about the dysfunctional relationship between values and practices, in matters of color (racism), of class (elitism), of creed (dogmatism), are ignored in the religious educational process. Religious education that ignores the sinful disvalues of injustice, oppression and exploitation of persons and peoples, especially based on race, class, etc., is religious mis-education.

Religious Mis-education of Racial Minorities

From the early historical developments of European-American-Judeo-Christian roles and relationships with non-European minorities, certain beliefs and practices based on racism were institutionalized and transmitted, directly or indirectly, through the religious life and social institutions of the emerging American nation-state. Indians and Africans were most effectively and efficiently victimized. For the most part, religious education, including Christian education, was thoroughly organized into religious dogmas about God, Christ, Church, Man, Kingdom, but they tended to remain theoretical and abstract. There were religious and democratic principles on paper, but attitudes and actions shaped by the existential socio-economic and political pressures made situations of experience disconnected from situations believed-in. Two different worlds of reality persisted.

Traditional European-American religious education adapted too easily to slavery, too easily accommodated segregation and discrimination, too easily tolerated racism. Religious mis-education encouraged or placated racial minorities and others to accept and tolerate inequality and injustice.

Freedom and the struggle for human rights are not considered high in priority on the agenda of traditional religious education, certainly vis-a'-vis Black minorities. Nevertheless, the liberation agenda in religious education has come about because of Black awareness and Black power movements in the struggle against injustice and the revolt against religious denial of human rights and dignity. Red, brown and oppressed whites are questioning religious education: For what?

By and large, it seems as if traditional European-American systems of religious education have been systematically developed to enhance, preserve and promote the values of an exclusive middle-class, white American brand of Christianity — perhaps in the military also. There are four kinds of approaches that are inadequate, prejudicial and derogatory: 1) The invisible approach — to deal with Black reality that is never really seen, felt, acknowledged or affirmed; 2) The accommodation approach —

to deal with Black reality/experience by "cosmeticizing" or masking it, that is, to touch it up with some appearances to make it tolerable but never really acceptable; 3) The fit-it-in approach — to deal with Black reality as it has to be prepared to be assimilated, slightly and in very small doses; 4) The patch-and-change approach — to deal with Black reality to be approved when promoted and set in show places.

Religious mis-education is education that is abstract and never correlating with the existential. It is theoretical and never applied in the empirical and prudential, never allowed to be pragmatic — ignoring the central mandate of spiritual reality: humanization through liberation.

Religious Education and Liberation

Religious education that sensitively responds to the existential issues in the interpersonal and daily-life affairs of a pluralistic or multi-racial context, is one organized around an understanding of *liberation* as an educational principle and value.

Black, red, brown, and poor-whites who experience oppression and manipulation in the military or anywhere are deeply resentful of the kind of religious education which has been functionally organized to preserve the privileged interests of the status quo. Religious education in the hands of those who only use it to contain or control the real empowerment and development of ethnic minorities becomes a device of sophisticated forms, techniques and programs to placate problems. Religious education for what? Is it for domination and pacification or will it advocate liberation?

Liberation is the good news Christ proclaimed: preached taught and practiced. Red, brown and black minorities view the message at the center of the gospel. And religious education has the mandate for educating peoples to seek intelligently God-consciousness and the transformation of life styles and society, to be based on justice, equality, humanity.

The liberation theme is the educational agenda of the most influential and effective advocates of those who represent the voices, the aspirations of the racial and oppressed minorities.

From the Third World educators affecting the religious perspective for liberation, Ruben Alves states:

The freedom that is hoped for is not so much a quest for material gains as it is a quest for an opportunity to have a say in the creation of one's history.¹

He is joined by another voice on the mission of the Church and liberation, Orlando E. Costas:

It is therefore political and historical in the sense that it is committed to liberation from all types of oppression.²

From the Third World peoples of the indigenous Americans, Vine

¹ Ruben A. Alves, *A Theology of Human Hope*, (St. Meinard: Abbey Press, 1975), p. 12.

² Orlando E. Costas, *The Church and Its Mission*, (Wheaton: Tyndale House Publisher, 1974), p.

Deloria, Jr. speaks from the depth of heart, mind and spirit about Indians who reject religious education that ignores the authenticity of indigenized Christianity. This is clear in the title of his work: “. . . for this land, *God is Red*.”³

One of the most sensitive voices from the white community that would influence religious education to be empathetic to the liberation motif in religious education is Frederick Herzog, who writes:

. . . true freedom lies in one's willingness to 'become black' — to be shocked into a rebirth into corporate selfhood, identifiable with the marginales or the wretched of the earth.⁴

Like a symphony composed of diverse cultural instruments from different minority peoples, appropriating the theme of the Gospel that is relevant to the needs and aspirations of oppressed peoples, Blacks have long advocated — mission liberation.

Black people throughout the whole of American society, including the military, have treasured gifts of blackness in the cultural heritage of the Black Religious Experience. This has been the prevailing thrust in their overt and covert religious educational life, despite derogatory, prejudicial and inadequate ways in which Judeo-Christians have practiced religion.

Religious Perspectives Informed by Black Perspectives

Black people in America believe and teach that the Hand of God has prevailed in a providential way to preserve the African humanity of Black people.⁵ God is viewed and taught as the Divine force empowering and enabling the larger humanizing purposes of the liberation struggle in order to bring about a New America, multi-racial and multi-cultural.

When we speak of Black, let us fully view it and understand it first and foremost as the healthy self-conscious identity affirmed by the descendants of African peoples in the United States. Further, it is an ethnic description and an ethical illustration of the human experiences, cultural existence and existential predicament of the African-American minority.

Black has also become a symbolic definition or description of a condition of any and all who identify existentially or symbolically with the predicament of injustice and oppression.⁶

Religious education, when engaging any aspect of the Black Experience, has to deal with the study, knowledge and illustration of the life of the Black Church. The Black Church evolved out of the experiences of African-American peoples. The Black Church in the U.S. is the

³ Vine Deloria, Jr., *God is Red*, (New York: Delta, 1975), p. 301.

⁴ Frederick Herzog, *Liberation Theology* (New York: Seabury Press, 1972), p. 15.

⁵ St. Clair Drake, *Black Religion and the Redemption of Africa*, (Chicago: Third World Press, 1972).

⁶ James H. Cone, *A Black Theology of Liberation*, (New York: J. B. Lippincott Company, 1970), p. 24.

historical institutionalization of the Black Religious Experience, organized and organizing around the person, teachings and works of Jesus, as well as the mission, message and ministry of God in Christ making the one Lord, the Liberator, the humanity of the High God. (The High God is the African precursor of "de Lawd" ⁷ of the "invisible institution" ⁸ during slavery.)

Religious education in the minority Black church has developed through certain structures; e.g. 1) The Independent folk movements, Holiness and Pentecostal and other so-called cult and sect groups; 2) The Black-governed and controlled connecting associations such as the African Methodist Episcopal Church, The African Methodist Episcopal Zion Church, the Christian Methodist Episcopal Church, as well as the National Baptist Convention, USA, and the Progressive National Baptist Convention, Inc.; 3) The Black caucuses of Christians in mixed European-American Churches. All have a certain kind of fraternal fellowship in dealing with the problem of racism or the mission to minister to Black people and the Black community.

In another sense, religious education involving the Black minority in the U.S. is historically commissioned to the ministry of liberation with a particular mandate and a universal obligation. There has always been a strong, open-ended universal note in the Black Religious Experience. Since liberation is for World Redemption,⁹ God is perceived as calling and challenging all peoples, in and through, from and beyond their particular structures of loyalties, to give them up in order to witness and work for the ultimate realization of the Kingdom of God.

Religious education involving Black people has several particular and universal objectives that are significant and are to be realized:

1) To reclaim and restore the positive legacy of the Black Religious Experience as continuous from the African into the American context;

2) To demythologize those religious and non-religious anti-Black and anti-poor conceptions and perspectives which demean African, Black and poor/oppressed humanity;

3) To engage the liberation struggle of all oppressed peoples against the concepts, structures and systems that assault human dignity;

4) To press the Black Church and Black Community into a prophetic ministry by advocating and acting for socio-economic justice;

5) To share in the ultimate transformation of human life-styles in any multi-racial, multi-cultural context, e.g. in the military, to build the New World Community in the Global Village, where there will be no racism, sexism or classism based on oppression-exploitation.

In the context of our country, and in the context of the military, one recognizes awesome possibilities of the Black minority committed to advocate programs of religious education based on Liberation.

⁷ George B. Thomas, *The Relevance of African Religion to Christianity in America*, (Atlanta: ITC:RHBW Publication, 1972), p. 17.

⁸ This is a term coined by E. Franklin Frazier in *The Negro Church in America*.

⁹ George B. Thomas, *The Black Church Commissioned*, (Rochester, NY: Colgate-Rochester Theological Seminary, 1975), Dissertation, Definitions.

Hispanics in the Church: Issues and Visions

Marina Herrera, O.P., Ph.D.

The questions raised by the desire to respond in a positive way to the religious education needs of Hispanics¹ in the Army cannot be adequately answered unless other related issues are first looked at in depth: ethnic attitudes in the society and in the Church and the possibilities and shortcomings of present parish/diocesan responses that follow from those attitudes. Those who have the responsibility to elaborate religious education programs that will successfully incorporate Hispanics, or any other cultural group, into the life of the Christian community need to give serious consideration to these issues. Only then can we prevent actions that may lead us further away from the goal of being witnesses to "one Lord, one faith, one baptism, one God who is Father of all," in one believing community. (Eph. 4, 3-6)

Ethnic Attitudes in the Society and the Church

The report of the President's National Advisory Commission on Civil Disorders, known as the Kerner Report, was made public ten years ago last February.² The document, which met with mixed reactions from every side, declared that America was moving toward two societies, one black, one white, separate and unequal. Ten years later the situation has changed externally, but the discriminatory patterns continue on many levels. The revolution in cultural awareness and in Black consciousness which started in the 60's has spread into the Hispanic and Native American communities in the 70's, bringing out, sometimes painfully, the distance the country must travel before all men and women living in this land will believe what the Constitution asserts where it says that "all men are created equal."

¹ The word "Hispanic" is used to identify all those persons who use Spanish as their first language. It is preferred over "Chicano" which is restricted to those of Mexican-American heritage and "Spanish" which is reserved for those from Spain.

² *Facts on File*, XXVIII, no. 1419, p. 79.

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While the Kerner Report was mainly concerned about discrimination because of race, it has become apparent that there are also strong waves of discrimination because of culture present in our society. Ethnocentricity, or the feeling that a culture is superior to all others and that the values of one's ethnic group are the highest values, is a tendency that finds expression in all areas of life including the churches, the arts and politics.

In the history of humankind, ethnocentricity seems to reach its highest peaks after successful warring campaigns. It is in the aftermath of victory that dominant powers seeking to build empires impose their language and laws, their religion and traditions, and try to eradicate whatever reminded the conquered of their past life.

The Catholic Church, in its missionary zeal, followed the pattern of empire builders as it spread the Christian faith throughout the world. In this misguided ecclesiology, the unity of the faith was symbolized by the unity of language, ritual and laws. Vatican II turned around this conception of the church's unity, dismantled the language domination by allowing the vernacular in all the religious celebrations of the community; it blessed and encouraged the use of the popular religious practices of the people³ and has opened up the possibilities for the incarnation of Christianity into the many styles of human culture.

The established ways of a society, however, are difficult to overcome even by those who know in theory the implications for pastoral practice of the Church's insistence on the need to allow peoples of different cultures to worship in their own style and language.

This principle of ethnicity is easier to implement in areas of the world where there are two or more major ethnic groups that share common histories and symbols. The implementation is very difficult in a society that is composed of many groups, and where the church has traveled a hard road to attain the position of prominence it now has by bending over backward to make its followers look and act, as much as possible, like the makers of a culture in which it was persecuted.

The complexity of our multicultural society presents many opportunities to reflect on the difference between faith and religion, and Gospel values and cultural traditions. Often, however, this complexity causes confusion, misunderstandings and even despair in those trying to implement pastoral programs that affirm the dignity of all persons while at the same time caring for the needs of cultural minorities, respecting their customs and traditions, acknowledging their unique journey in history and in faith and promoting the fundamental unity that must exist in the midst of this diversity.

From my observations around the country, there are three different answers that the Church is giving to the challenge posed by an ever-increasing number of Hispanics with Catholic affiliation who are arriving

³ *Ad Gentes*, The Declaration on the Missionary Activity of the Church, no. 22.

in many areas of the country and in the military. We shall look at those modes of response that may help chaplains with a Hispanic community to make their decisions in a more informed way. In conclusion, some guidelines will be suggested to help in this area of the Church's work that will have a great impact on the shape of the Catholic community in the years to come. The estimates at present indicate the close to 25% of all Catholics in the country are of Hispanic origin and, if present birth rate trends continue, that percentage will double in less than ten years.

Americanization/Assimilation

There are many leading Catholics who are proud of their achievements and those of the Church in a society that within this century practiced open discrimination based on religion. It is no surprise to find members of those European Catholic groups that have been accepted and integrated into the mainstream, when faced with the "new" immigrants, insist on the importance of becoming American, of leaving behind the ways of the old country and of adopting those of the new home.

For these Catholics the ideal of the "melting pot" in which all those willing to give up their culture may successfully find a place, is still viable. For them, the only response to the presence of Hispanics, Italians, Orientals or Native Americans in their parish boundaries is to Americanize them as soon as possible. "It was the way of success for our parents and for ourselves," members of this group say, "and it is the only way that these newcomers will make it, too."

Diversity/Separation

Other Catholics have forgotten the period of struggle endured by parents and grandparents and, seeing the poverty, lack of education and strange styles of life of recently arrived immigrants, have come to the conclusion that the best solution is to keep them totally separated from the mainstream faithful.

In some dioceses this solution has been made operative by giving a church to the Hispanic community where its members can do "their thing" and not be a source of friction for the established community. Dioceses in this position often have to import Spanish-speaking priests to care for these congregations because it is impossible to find priests from the area that are willing to learn a new language and culture and enter in the struggle with these marginal members of our society.

This solution of complete separations of cultures, even in buildings, rests on a good principle that grants to each group its right to retain its language, style of life and of worship and is an outgrowth of the church's call to allow popular religious practices as accepted vehicles for religious expression.

Multiculture/Pluralism

There are sociologists that look around the country and admit that the "melting pot" ideal is only a myth and that at best the country is "a stew." Our large cities show the presence of distinct neighborhoods where groups have tried to maintain alive their traditions, foods, celebrations, etc. In these neighborhoods there is some semblance of community, less crime, people are happier with themselves and human ties that make life more bearable still exist. The efforts of those in this category are directed to the strengthening of "ethnic neighborhoods."

The counterpart of this movement in the churches is to allow ethnic groups to preserve their cultural characteristics as much as possible. Masses are provided in the language of the group and the celebration of saints from the different countries is encouraged. Religion classes are held separately for children of different ethnic backgrounds and the parish staff usually has one priest and some lay assistance to take care of the minority group.

The activity of this group rests on the principle of pluralism or multiculturalism understood as the basic pillar of a democracy that hopes to insure "justice and freedom for all." It is different from the separatist model in that it does not foster separation but peaceful co-existence.

Shortcomings and Possibilities of Present Trends

The model based on the ideal of the "melting pot" or complete Americanization meets with great resistance on the part of Hispanics. With the exception of people from Spain, all other Hispanics consider themselves American and, in many instances, can trace their roots to ancestors who came to the New World long before English-speaking immigrants came to the north-eastern section of the country. This consideration, coupled with the realization that the style of their Catholic practice has been less affected by the Protestant and puritanical ethics that set the pace for Catholics in this country, are two serious blocks that will deter these Americanization trends to succeed.

Supporters of this view will do well in undertaking a careful study of the development of the Catholic Church in this country and objectively evaluate the outcome of those forces which have made American Catholicism much closer in appearance to American Protestantism than Hispanic Catholicism will ever be to the former. This is not to imply that Hispanic Catholics are more Catholic than their American counterparts, but only that there are areas that need exploration so that we may better understand the impact of culture on religious expressions and practices.

For reasons too lengthy to explore in this article, Catholic historians in this country have not given much attention to the role played by Spanish and French missionaries of the XVI and XVII centuries in the making of the Catholic Church in this country. In my appearances before groups of

religious educators throughout the country I often ask these questions: When and where was the first Mass in the New World and by whom?, When and where was the first Mass in North America?, Who established the first Catholic school in this country? It is rare when persons answer correctly. Most answer out of the Catholic experience of the English speaking groups that came to the East coast in the XVIII century. How often, as a member of the editorial board of "Know your Faith," a series published in diocesan newspapers, I read articles which contain statements written by respected scholars and historians that follow these lines: "In the two-hundred-year history of the Catholic Church in the USA . . ." or "The first Catholic school in the USA was established in New Orleans in the XVIII century by Ursuline Sisters." These statements reveal that, in the mind of many, the Catholic Church in this country did not begin until the particular ethnic group of which the writer is a member established itself. It is ironic to find better treatment of the establishment of the Catholic Church in this country in works by Protestant historians⁴ than in many of the histories by Catholic writers. Catholic studies of the Spanish and French missionaries have been relegated to the libraries of the orders to which the missionaries belonged and have never found their way into the religious history textbooks used in Catholic educational institutions.

Together with an incomplete historical perspective, the Americanization model lacks awareness of the significance of the role of culture in religious affairs. Upholders of this model have come to identify the cultural characteristics of the ethnic group to which they belong as the only valid characteristics of anyone who is to be considered a good Catholic. For those whose affective style is unexpressive and cold, the warmth and spontaneity of other cultures will be seen as levity, worldliness and lack of true Catholic understanding; those Catholics who have bought into the ascetic, bare lines of temples, reflecting extreme fear of idolatry, will consider as pagan or frivolous and not in keeping with the best Catholic tradition the ornate candle-filled altars and heavy decorative style of some groups; those who have made punctuality and orderliness the eleventh commandment will condemn to hell those who are not bound so rigidly by the demands of clocked time and their canons of organization.

Ignorance of history and inability to distinguish between faith and culture are at the root of the lack of progress made toward a more pluralistic church in areas of the country where Americanization ideals are the norm of action.

Hispanics that tend to support this model are those who, because of better education and little difficulties with the English language, do not wish to feel themselves singled out in their parishes as something different. They enter fully into the activities of the parish and collaborate with whatever aspect of parish life is in keeping with their talents.

⁴ Ref. to Sydney Ahlstrom, *A Religious History of the American People* (New Haven: Yale Univ. Press, 1972), pp. 36-69.

The separatist model has at present increasing numbers of adherents. Many dioceses have become weary of frustrated attempts and the heart aches of creating multicultural parishes and have taken the road of separation and isolation. In many places special loans are granted to those Hispanic communities with sufficiently developed leadership to support a church and its priests. Often, in these situations the imported priests from other Spanish speaking countries will have little knowledge of the culture of the group they will serve, causing untold tensions and difficulties that are hard to overcome.

This model, which rests on solid ecclesiological principles and seems like a victory for Hispanic groups that before were completely ignored or marginalized, presents questions that we do well to examine:

What is the aim of the dioceses in creating clear-cut boundaries between people of varying ethnic groups but who profess the same faith?

Are there plans to create opportunities for dialogue between members of different cultural groups so as to expose them to whatever is good in both?

If the model is strictly separatist, what will prevent a distancing of the faithful that leads to suspicion, hatred and scorn and that is a far cry from the Christian ideals of community?

Given the present strain on diocesan resources, can the same concessions be made to all other cultural groups present within the diocesan boundaries?

Will the separatist model help in making the church a sign of unity for the society at large and lead to a conversion from our inheritance of racial exclusion, prejudice and discrimination?

If answers to these questions have been provided by the long range objectives of proponents of this model, it may be the most appropriate for communities where leadership or special circumstances will prevent the implementation of other models. Where it is in operation, future setbacks will be avoided if these questions are dealt with in a realistic manner.

The multicultural/pluralistic model is the most commonly used throughout the country. While resting on the principle of respect for ethnic diversity as the separatist one, activities for all language groups are held in the same facilities. While in a few cases Spanish-speaking priests are members of the parish staff, the service of these communities is done by American priests who are bilingual/bicultural or who are trying to become so. Whenever this is the pattern, a good example of cultural cross-fertilization is established that increases the good will between groups.

There is one danger for upholders of this model who fail to question the priority granted to culture in these situations: forgetting that no culture is perfect, nor are cultural values absolute. In Pope Paul VI's document, "On Evangelization in the Modern World," we read that evangelization and culture are not identical even though the Gospel is proclaimed to

people incarnated in culture.⁵ The church, the same document says, has to realize the need

of affecting and, as it were, upsetting, through the power of the Gospel, mankind's criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation.⁶

That is to say, the Church through its evangelizing and catechizing activity must break open the parrochial and often limiting cultural values that place the individual before the community, or the good of the nations before the pursuit of the Kingdom.

Parishes established and based on the pluralistic model need to keep in mind the urgency to confront each culture with its inconsistencies, not using as criteria the values of another culture, but those Gospel values that are not being lived by the cultural group in question.

The strength of this multicultural model lies in the possibility to provide identity and dignity to human groups threatened by the newness of a different environment and the disorientation caused by different social, political and economic structures. It is a model that provides the continuity with the home environment sorely needed by anyone in a cultural transition. It is important not to assume, however, that Hispanic immigrants are not capable of change in their religious practices. This time of transition may be the most fertile moment to present a catechesis about the value of conversion and change to which the Gospel constantly calls us. Close ties with the community and knowledge of their culture and values will enable priests and catechists to bring the message of the Gospel in powerful ways that are in continuity with the history of the group, yet pushes its members to new stages of growth.

Guidelines for Religious Education Programs

Having looked at the different ways the Church is responding to the presence of Hispanics in many dioceses and parishes, it is possible to consider some guidelines for religious education programs.⁷ These guidelines rest on two basic assumptions:

1. The Church is a "kind of sacrament or sign of intimate union with God and of the unity of all humanity" as well as the "instrument for the achievement of such union and unity."⁸

2. Pluralism in the expression of faith is a good toward which the whole Church must strive, not a transitional evil that must be overcome, suppressed or eradicated.

⁵ Pope Paul VI, "On Evangelization in the Modern World," no. 20. Apostolic Exhortation on December 8, 1975.

⁶ *Ibid.*, no. 19.

⁷ Ref. to "Evaluation Guidelines: Education for a Multi-racial/ Multi-ethnic Society," published by the Josephite Pastoral Center, Washington, D.C.

⁸ "The Dogmatic Constitution on the Church," no. 1. *The Documents of Vatican II*, 1965.

Flowing from these assumptions, the guidelines that follow will help overcome the shortcomings of the models examined above and strengthen the positive aspects already operating:

1. *All religious education must be multicultural.* This means two things: a) materials and resources used by catechists teaching children of other cultures should reflect the cultural values of that culture; b) all religious education material used with children and youth of all cultures must reflect the many forms our Catholic religious heritage takes. Irish children, for example, should be exposed to the celebrations and religious traditions of Hispanic and Italians, and vice-versa. Songs, stories, pictures of different cultures should be an integral part of our religious instruction and sharing.

Under the same guideline, programs of continuing education for adults should include a multicultural dimension. It is now taken for granted that educated persons should know something about the great religions of humankind. In the same way, knowledge and appreciation of the different Catholic traditions should be made part of the education of all Catholics to promote awareness of the rich contributions of all cultures to the expression and understanding of our faith.

2. *Collaboration, respect and appreciation of all cultures are attitudes to be fostered in all members of multicultural parishes.* Occasions must be created for members of different cultures to work together in projects intended to benefit the entire community. Every opportunity must be explored that will help the faithful to relate creatively to fellow members of the Christian community.

3. *The image projected by the pastor and his staff must be one of acceptance of all groups regardless of color and ethnic heritage.* Stereotypes or derogatory labels in describing ethnic groups should be avoided; opportunities for members of all groups to participate in the total life of the parish are made the norm and not the exception. The staff should be representative of the entire community.

4. *The positive contributions of members of different cultural backgrounds should be made visible and acknowledged in schools and churches.*

5. *Cultures should be presented as enriching each other, not as realities in isolation.* No culture is an entity unto itself, as is demonstrated by the varieties of foods, clothing, language from other cultures that find their way into one's own.

As this article is being written the Catholic world is mourning the death of Pope Paul VI who more than any other pope in history was aware of the universality of the Church. His trips to countries never visited by Roman Pontiffs before, his de-Italianization of the College of Cardinals, his continuous dialogue with people of different faiths and cultures are clear examples of an awareness that went beyond the walls of the Vatican. It is fitting to close these lines with a citation from one of the finest statements he ever wrote and which bids us to reflect and become fully

conscious of "belonging to a large community which neither space nor time can limit."⁹

The community of faith must have room for and offer equal treatment to peoples of all races and cultures:

This is how the Lord wanted his Church to be: universal, a great tree whose branches shelter the birds of the air, a net which catches fish of every kind or which Peter drew in filled with one hundred and fifty-three big fish, a flock which a single shepherd pastures. A universal Church without boundaries or frontiers except, alas, those of the heart and mind of sinful man.¹⁰

In the mind of Pope Paul, however, this universality was only one pole of the reality which is the Church; the other being the incarnation of the individual churches in a particular language, culture, vision of the world and human substratum.¹¹

Just as a symphony is impossible if there are only violins, the Church in this country will never come to be unless it faces the challenge which is uniquely its own: to show the world the beauty and harmony which are possible when all cultures are allowed to celebrate in their diversity our unity in Christ and to bring their gifts to the task of building the Kingdom — a lofty vision, indeed.

⁹ "On Evangelization in the Modern World," no. 61.

¹⁰ *Ibid.*

¹¹ *Ibid.*, no. 62.

"Sharing the Light of Faith": New Guidelines for Roman Catholic Catechesis

Berard L. Marthaler, Ph.D.

The day of the "Baltimore Catechism," the McGuffey reader of Catholic religious education, seems about to pass. Seen through the lens of nostalgia, it represented all that was best — and worst — in traditional American Catholicism. For the better part of a century the Baltimore Catechism served as a syllabus where it was not used as a textbook. It enjoyed official status because it was authorized by the U.S. hierarchy at the 3rd plenary council of Baltimore in 1884. But now the Catholic bishops of the U.S. have approved a new document, *Sharing the Light of Faith*, which is certain to supplant the old catechism in all but the most stagnant backwaters.

Sharing the Light of Faith belongs to that new genre of Church documents called "directories," which have appeared since Vatican II. Rather than attempt to compile a catechism for the universal Church, the Council instead recommended that a series of guidelines be drawn up explaining the nature and aims of catechesis, principles governing methodology, structures, and personnel. The idea is to bring a sense of unity and order to religious education endeavors without insisting on uniformity of programs and texts.

In 1971 Rome published the *General Catechetical Directory* which in turn mandated regional and national directories.¹ At their Spring meeting the following year, the American bishops commissioned a directory for the United States. They put the project in the hands of Wilfrid Paradis and Mariella Frye, M.H.S.H. Both Monsignor Paradis and Sister Frye present good credentials: academic background, professional training, field experience, and management skills. This two-person staff coordinated the work of the two committees established to see the project through: a committee of policy and review made up of seven bishops and

¹ Cf. B. L. Marthaler, *Catechetics in Context*. Notes and Commentary on the General Catechetical Directory (Huntington, Ind.: OSV Inc., 1973).

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chaired by Archbishop John Whealon of Hartford, Conn.; and a working committee which included Archbishop Whealon, three more bishops, and eight other members who were a microcosm of the Church in this country — a black, a chicano, parents, priests, nuns, and a brother. The group included the authors of catechetical materials, pastors, campus ministers, grade school and high school teachers, representatives of national groups, and volunteer catechists. They came from every section of the country and represented a broad range of ideological points of view.

The game plan called for as much input as possible from the grassroots through a series of consultations. The first consultation (December 1973-March 1974) consisted of 4,185 meetings around the country in which more than 60,000 participated. The first draft of the directory was drawn up on the basis of some 17,000 recommendations from these meetings. More than 650,000 copies of the text (plus another 6000 copies of a Spanish translation) were circulated during a second consultation (January-April 1975). It brought 76,335 recommendations which contributed to a thorough revision of the preliminary text. The revised draft was circulated in the Spring of 1977, and it received enthusiastic responses from 86% of the Catholic dioceses in the U.S. It was on the basis of the recommendations from this third consultation that the working committee prepared their final draft which was then submitted to the bishops.

The National Directory was the main agenda item at the Fall meeting (November 14-17, 1977) of the National Conference of Catholic Bishops. They took it up in plenary session. Some three hundred prelates worked their way through the text, paragraph by paragraph, voting on over 350 amendments — a few substantial, most verbal — approving some, rejecting others. Finally, the bishops endorsed the draft by a lopsided margin and forwarded it to Rome for final scrutiny. On the supposition that the Roman congregations, which approve such documents, are not likely to recommend any substantial changes, national offices, dioceses, and publishers are already making plans to implement it. Since *Sharing the Light of Faith* recognized that the military parishes have particular needs, it will be helpful for chaplains to have some preview of its main thrust in anticipation of its publication.

Sharing the Light of Faith is a comprehensive document. It presents general principles as well as specific recommendations on every aspect of the catechetical enterprise in this country. A resume of its preface and eleven chapters (of unequal length) illustrates the Director's breadth of view as well as the complexity and variety of issues it addresses.

Background of the Document

The Preface explains the nature and purpose of a National Catechetical Directory. In describing the consultation process outlined above, the *Preface* emphasizes the bishops' desire for dialogue "within the Catholic

community; between the Catholic Church and the other Christian churches, as well as with representatives of other religions; and between the Church and the human family.” (#4). This is a veiled reference to the fact that preliminary drafts of the text were submitted to various Protestant and Jewish groups for their reaction.

I: Some Cultural and Religious Characteristics Affecting Catechesis in the United States

This opening chapter situates the catechetical task in the concrete world of today's culture. It calls upon catechesis to be responsive to racial, cultural, and religious diversity, not simply in the country as a whole, but within the Catholic community. It surveys the advances made in science and technology, acknowledging the opportunities they offer and cautioning against possible harmful uses. Among other points, it specifically warns against the arms race and recognizes mobility as a characteristic of American life. “Except perhaps in rural areas and surviving ethnic neighborhoods, Church leaders can no longer take for granted a sense of community; often they must instead work to develop and sustain it.” The opening chapter also sketches a profile of Catholicism, the family, and home in the United States.

II: The Catechetical Ministry of the Church

This chapter provides the theoretical framework for catechesis and the Directory. Following the *General Catechetical Directory*, *Sharing the Light of Faith* sees catechesis as one form of the ministry of the word. It is a dimension of the pastoral mission of the Church:

Like other pastoral activities, catechetical ministry must be understood in relation to Jesus' threefold mission. It is a form of the ministry of the word, which proclaims and teaches. It leads to and flows from the ministry of worship, which sanctifies through prayer and sacrament. It supports the ministry of service, which is linked to efforts to achieve social justice. . . . (#32).

The catechetical task, though complex and diversified, calls for conversion and renewal and aims at maturity of faith. The National Directory reaffirms the emphasis on adult learning that has appeared in recent Church statements. “Without neglecting its commitment to children, catechesis needs to give more attention to adults than it has been accustomed to do.” (#40).

Chapter II ends with an outline of the general norms which govern all catechesis without dictating “a uniform method for the exposition of content.” (#47).

III: Revelation, Faith, and Catechesis.

The third chapter takes its point of departure from kerygmatic theology

which views faith as a response to the proclamation of the Gospel message. Since the Bible is the classic locus of God's self-revelation, its role in Christian catechesis is "essential and indispensable." While catechesis develops the principal themes in the Old and New Testaments, the Directory cautions against mere study of the Bible. It should be "the object of prayerful meditation," and "a source of inspiration and spiritual nourishment." (#60).

Although (or, because?) it deals with basic Christian principles this chapter is the most controversial in the Directory. Already in the first consultation it became evident that Catholics are sharply divided about their understanding of revelation. The overwhelming majority accept in some form the concept of "ongoing" or "continuing" revelation. From the beginning, God gradually made known the inexhaustible mystery of his love and continues to reveal himself even today in the works of creation, in the broad sweep of salvation history manifested in the Church and the daily lives of believers. A hard-core and articulate minority defended the position that revelation, strictly speaking, "closed at the end of the Apostolic Age." The controversy simmered to the very end. The chapter was re-written and edited several times in order to find a formula that would satisfy all parties, but the difference surfaced once more at the plenary meeting of the bishops when they were called upon to approve the final text of *Sharing the Light of Faith* in November 1977. Finally they agreed on a compromise:

The word "revelation" is used throughout this Directory to refer both to that public Revelation which closed at the end of the Apostolic Age and to other forms of revelation through which God manifests and communicates Himself through His presence in the Church and the world. Whenever the word is used to refer to public Revelation, it is capitalized. Whenever it refers to other than public Revelation, it is not capitalized; and, when used with this meaning in the form of a verb, it is written within single quotes. (#50).

Obviously the issue runs too deep to be solved by orthography and punctuation. All sides seem to recognize that they are engaged in a struggle which has extensive ramifications for the ministry of the Church in general and for the catechetical ministry in particular. How (and why) does history and culture shape the Christian message? What principles govern doctrinal development? What is the relationship of faith and experience, salvation history, and the events of world history? What is the role of the Church in today's world? Although the Directory waffles on the specific issue of revelation, there is no doubt, even in Chapter III, that it follows the trend in modern catechetics on these other questions.

IV: The Church and Catechesis

Sharing the Light of Faith takes, as one of its premises, the position that the catechetical ministry is inseparably linked to the mission of the Church. It gets its initiative from the believing community, it is supported by that

community, and its functions, when successful, for the well-being of the community as well as individuals. Thus Chapter IV is a statement on the mystery, mission, and meaning of the Church. It reflects the spirit and approach of Vatican II, putting major emphasis on biblical images, e.g. People of God, Body of Christ, Kingdom, servant, and pilgrim. It gives special attention to those identifying "marks" of the Church confessed in the Creed: one, holy, catholic, and apostolic.

The innovative feature in Chapter IV — again reflecting Vatican II and the particular situation of the U.S. — is the section on "The Church in Dialogue," even with "those who profess no religion." It provides a series of guidelines aimed at fostering ecumenism "according to the age and readiness of learners." After singling out the Orthodox Churches for special treatment, the Directory adds:

Catechesis should also be sensitive in dealing with the separated Churches and ecclesial communities of the West, many of which share much in common with Catholic tradition. The numerous bilateral studies and agreements should be suitably presented. (#76).

Similarly, the Directory calls for a proper appreciation of the Jewish and Moslem heritages, warning against anti-Semitism.

V: Principal Elements of the Christian Message for Catechesis

If (and the tentative quality of this assertion must be understood) any section of the Directory corresponds to the traditional catechism, it is Chapter V. Though it deliberately avoids the question-answer format popularized by Martin Luther in *The Little Catechism*, it does attempt to highlight "the more outstanding elements of the message of salvation." The introduction of Chapter V states:

Certain duplications with other sections of the Directory are necessary here, in order to present in sequence the elements of the Christian message which catechesis highlights in relation to the One God; creation; Jesus Christ; the Holy Spirit; the Church; the sacraments; the life of grace; the moral life; Mary and the saints; and death, judgment, and eternity.

In compiling and editing this chapter, the Directory committee had to confront two specific issues, both extrinsic to the material discussed. The first issue was how to deal with a document approved by the National Conference of Catholic Bishops in 1972, *Basic Teachings for Catholic Religious Education*. The second was how to position the chapter so that it would not perpetuate the old dichotomy between content and method.

After several alternatives were discussed, the Directory committee decided to incorporate the substance of the entire text of *Basic Teachings*. The document had won wide acceptance among conservatives who were concerned about the "content" of Catholic religious education which for them meant *doctrine*. *Basic Teachings* purports to be inspired by the principles of Vatican II and the *General Catechetical Directory*, but it has

an unmistakable Tridentine accent which betrays its parentage. By incorporating the text of *Basic Teachings* in the revised draft circulated in the second consultation, the committee opened the door for some modification of the text. The principal changes are found in the articles dealing with morality. They were amended to include points from two other documents which were promulgated after *Basic Teachings* had appeared: *To Live in Christ Jesus*, a pastoral reflection on the moral life, issued by the American bishops in 1976; and the *Declaration on Certain Questions Concerning Sexual Ethics* issued by the Roman Congregation for Doctrine in December 1975.

The second issue was harder to deal with because the committee can in no way control the way the Directory is used once it is published. One device adopted in order to integrate *Basic Teachings* into the fabric of the Directory was to edit the articles on the sacraments and place them in Chapter VI, which deals explicitly with sacraments and liturgy. A second device was to allow a good deal of duplication and repetition. It was hoped in this way to emphasize the principle that content and method, message and medium, substance and structure, are inextricably intertwined.

VI: Catechesis for a Worshipping Community

At the outset of work on the Directory, everyone involved accepted the principle that liturgy and catechesis are mutually dependent. There was universal agreement that the movements which have done much to revitalize catechesis and liturgy in recent years are like two hands, one washing the other. This is the principal theme of Chapter VI.

[Catechesis] prepares people for full and active participation in liturgy (by helping them understand its nature, rituals, and symbols) and at the same time flows from liturgy, inasmuch as, reflecting upon the community's experiences of worship, it seeks to relate them to daily life and to growth in faith. (#113).

It is in this chapter that the reader discovers the major impact of Vatican II on the life of the Church. The text draws heavily on the revised rites for baptism, confirmation, eucharist, reconciliation, and anointing of the sick. The Rite of Christian Initiation of Adults, which calls for a renewed catechumenate, is accepted as normative. The Directory goes into some detail in regard to guidelines for celebrating the eucharistic liturgy for groups with special needs, e.g. children, cultural groups, the handicapped. It also has a section on catechesis for marriage and holy orders under the heading "Sacraments — Mysteries of Commitment."

Chapter VI stresses the importance of prayer, describing various forms of public and private prayer. It bows to tradition in singling out several Catholic devotions by name, e.g. the Rosary, the Way of the Cross. Even these, however, "should harmonize with the liturgy."

As we noted above, *Sharing the Light of Faith* makes a studied effort to acknowledge the traditions (other than the Latin) of Churches

which are in communion with Rome. At no place is this more evident than in this chapter on the celebration of the liturgy:

The Eastern Churches call the sacraments “mysteries.” The mysteries of Baptism, Chrismation (which the Western Church calls Confirmation), the Eucharist, and the other sacraments are understood as bringing the recipients into an experience of the holy. The Eastern Fathers draw an analogy between the presence of the Father in creation, the Son in the word (that is, revelation), and the Spirit in the waters of Baptism, the oil of chrism, and the Eucharist, as well as in the recipients of these mysteries. Creation viewed as a symbol, the humanity of Christ, and the tangible mysteries or sacraments — all reveal the reality of God. (#114).

VII: Catechesis for Social Ministry

The earlier draft of the National Directory situated the chapter dealing with justice, mercy, and peace immediately after the chapter on the principal elements of the Christian message. The point was to make it clear that the Church’s teaching on social issues is as authoritative as its teaching on doctrinal matters. This is still the position of the Directory, but it makes the point in a straightforward, didactic manner. It reviews the biblical foundations for social teaching and ministry, citing passages from both the Old and New Testaments as well as the example of Jesus. It then goes on to say, “The systematic investigation and explanation of the meaning of social responsibility in Christian life has been the work of Catholic social teaching.”

The Directory analyzes three concepts at some length: 1) social justice; 2) the social consequences of sin; and 3) the relationship of justice and charity. It summarizes its position with regard to the first saying,

Social justice affects our personal relations with others; it does so *through* the structures of society; it helps us evaluate our responsibility for the kind of society we are willing to support and share in.

With regard to the second it cautions, “precisely because social injustices are so complex, one must resist the temptation to think that there is no remedy for them.” With regard to the third it says,

...justice reaches its fulfillment in charity; once the demands of justice are met, there is still room, in a Christian view of human relationships, to go beyond what is due to others by right and share with them in the self-giving manner of Christ. Charity excuses from none of the demands of justice; it calls one to go beyond justice and engage in sacrificial service of others in imitation of Christ, the suffering servant. (#165).

VIII: Catechesis Toward Maturity in Faith

Chapter VIII is the longest in the Directory. It deals with

the relationship between the life of faith and human development; how people grow in their ability to recognize and respond to God’s revelation; conscience formation; sexuality and catechesis; the catechesis of persons with special

needs; and certain factors which currently affect the handing-on of the faith in the United States. (#172).

Despite the broad range of topics, the chapter has unity and coherence. As its point of departure, it discusses the part that the biological, social, and psychological sciences play in pastoral care. While acknowledging that they can make a significant contribution to catechesis, catechists are cautioned not to "be uncritical in their approach to these sciences."

If one is not familiar with the controversies which have beset catechesis in Catholic circles in recent years, the reader might be puzzled by the carefully nuanced wording in several sections: The Directory acknowledges, for example, that experience can be helpful in gaining an understanding of the Christian message and then it adds, "at the same time, experience itself should be interpreted in the light of revelation." (#176). Another example is found under the heading "Sexuality and Catechesis." The Directory affirms, "the primacy of the parental right in education obviously extends to children's formation in relation to sexuality." On the other hand, it also recognizes that some parents will never be satisfied with any program of sex education, even one in the most responsible hands. They should not, however, "let their feelings express themselves in indiscriminate opposition to all classroom instruction in sexuality," for that would not be consistent with the position of the bishops of the U.S. and violates "the rights of other, no less conscientious parents who desire such instruction for their children." (#191).

More than any other section in the Directory, Chapter VIII is concerned with "practical guidelines." Many are simple statements of common sense, many represent the latest findings of social science. People who will look to *Sharing the Light of Faith* for guidance in setting up programs for teacher training and evaluation are likely to find this chapter the most helpful.

IX: Catechetical Personnel

The Directory uses the term "catechist" in a broad sense for everyone who participates formally or informally in catechetical ministry. The purpose of Chapter IX is to discuss the distinctive roles of "parents, teachers, and principals in Catholic schools, parish catechists, coordinators or directors of religious education, those who work in diocesan and national catechetical offices, deacons, priests, and bishops." *Sharing the Light of Faith* says, "all are catechists."

The Directory sketches the human and Christian qualities needed in the catechetical ministry which it says, have a greater bearing on the success of the work than methods and tools. The catechists themselves must be men and women of faith, committed to the Church, builders and servants of the parish community. They should have, according to the requirements of their particular roles, "a solid grasp of Catholic doctrine and worship; familiarity with scripture; communications skills; the ability to use various

methodologies; understanding of how people grow and mature and how persons of different ages and circumstances learn.”

Running like a refrain through Chapter IX is the call for catechists to recognize the need for personal growth in faith and understanding. DRE's and coordinators are encouraged to attend in-service programs and catechetical institutes of one kind or another (and parishes are called upon to provide the means). School principals have the responsibility for providing opportunities for faculty members by which they can deepen their faith and better their skills. And,

It is imperative that priests continue their education after ordination. This can be done to some degree through reading, participating in discussions, and attending lectures. However, dioceses, in collaboration with colleges, universities, and seminaries, should provide ongoing clergy education programs in theology, scripture, and other subjects according to need. This is particularly important because of the rapid changes in society and in many fields of knowledge. By study, reading, and prayer a priest enriches his ministry and also encourages parishioners to take seriously their own obligation to grow in faith.

X: Organization for Catechesis

Towards the end of the previous chapter, the Directory says the pastor has the primary responsibility for seeing that the catechetical goals are met. He collaborates with others in the task and respects the organizational principles found elsewhere in Chapter X. This chapter again takes up topics touching on the relation of faith and human development already discussed in Chapter VIII, examining them now from the point of view of organization.

The Directory accepts the parish as “the basic structure within which most Catholics express and experience faith.” It recognizes widely divergent kinds of parishes, from those which have a well defined territorial area to ethnic parishes and those “which do not have fixed boundaries but are made up of persons linked by common social bonds.” This last obviously includes military parishes.

The special needs of military personnel and their families must be recognized by both diocesan and military chaplaincy administrators. Military and diocesan parishes should cooperate. Diocesan catechetical offices should relate to and serve military parishes.

Because of the mobility and, at times, the isolation of military life, it is important to give priority to standard procedures for procuring catechetical materials, and to the development of parental and lay leadership. The need for professional catechists and coordinators, especially on large bases or posts, is as urgent as any civilian parish.

Military parishes provide good opportunities for ecumenical efforts, since places of worship and educational facilities are frequently shared by all denominations.

The socio-economic and cultural profile of a military parish may differ considerably from a territorial parish, but it too needs organizational

structures. Probably each branch of service needs to adapt the structures — the boards and committees, goals and priorities — to specific situations and clientele. The Directory, consistent to the end, recommends some formal organization be established for inter-parish collaboration and to promote ecumenical cooperation in catechetical efforts.

Chapter X also emphasizes the need for planning and evaluation. It outlines basic principles which apply to all parish situations.

XI: Catechetical Resources

An appropriate subtitle for Chapter XI might be, "Catechesis and the Media." It cites the use that the Church has traditionally made of the arts to communicate and interpret the Christian message. Over the centuries it has made stained glass, mosaics, painting, sculpture, music, poetry, dance, drama, and architecture which serve catechetical purposes. Today the Church also recognizes the value of such media as television, films, photography, filmstrips, slides, and tapes.

Much of the chapter will be of interest only to publishers and producers of catechetical materials. There is, however, an important section for "consumers" of media:

Catechists should learn how to take media into account as a crucial part of the cultural background and experience of those being catechized; how to use media in catechesis; and how to help their students understand and evaluate media in the light of religious values. (#261).

Thus, according to the Directory, it is incumbent on catechists to help people become knowledgeable viewers, listeners, and readers. Attention should be given to "graphics" in evaluating textbooks and other printed materials. They should be "in the best tradition of Christian art, chosen with sensitivity to the age, psychological development, intellectual capacity, and background of learners."

Not the End of the Road

The foregoing survey gives one an idea of the range of *Sharing the Light of Faith*. There is hardly a facet of Church life and personal faith that is not touched on. The document makes it clear that the catechetical enterprise is more comprehensive than programs for children and youth, that it involves more than formal instruction in the classroom, and that it is the responsibility of the Church as a whole, not simply of a few professional teachers and volunteers. None of this is new, but for the first time the U.S. hierarchy has authoritatively and corporately endorsed the principles advocated for the past thirty or forty years by the modern catechetical movement.

Without being argumentative, *Sharing the Light of Faith* aims to revitalize catechetical ministry in the Church. It does this by describing the nature of catechesis, its purpose and aims. It analyzes the enormity and

complexity of the task. It identifies impediments to effective catechesis and implicitly acknowledges failure as a reality in the past and a danger for the future. *Sharing the Light of Faith* proposes to overcome these obstacles by giving the Church a vision as to its mission and responsibility. It concludes saying, the guidelines in this Directory "are meant not simply to provide a framework for programs and activities, but to foster hope and confidence in the work of catechesis."

The Directory is a landmark but not the end of the road. The preface states, "Because the methods and cultural context of catechesis are very likely to change and new Church documents on the subject will be published,² this document will be reviewed periodically for updating and improvement." According to present plans "it will be submitted to an extensive evaluation," five years after its approval by the Holy See. Meanwhile it will accomplish its goals if dioceses, the Spanish speaking, campus ministers, hospital chaplains, and specialized ministries of all kinds are inspired by its vision. Just as the General Catechetical Directory begat *Sharing the Light of Faith*, so now the National Directory might beget catechetical directories for specialized ministries including the military. If the vision and principles offered by *Sharing the Light of Faith* are followed, it is a task they want to — and must — do themselves.

² *Sharing the Light of Faith* already incorporates many of the insights of the 1977 Synod of Bishops which dealt with *Catechesis in Our Time*. Several of the amendments made at the November meeting of the National Conference of Catholic Bishops were inspired by the Synod. Cf. *The Living Light* 15 (Spring, 1978), *passim*.

A Look at the Future of Youth Catechesis

Gwen and Richard Costello

Ann Sexton, New England poet, is probably best known for her book, *The Awful Rowing Toward God*. The first selection in this book is called — simply — “The Rowing.” We share it with you because in this poetic mix of love-and-hate and hope-and-despair we read the universal cry of so many people, particularly youth, in our present culture.

I am rowing, I am rowing
Though the oarlocks stick and are rusty
And the sea blinks and rolls . . .
. . . I am rowing, I am rowing
Though the wind pushes me back
And I know that the island will not be perfect
It will have the flaws of life . . .
But there will be a door and I will open it
And I will get rid of the rat inside of me,
The gnawing, pestilential rat.
God will take it with his two hands
And embrace it.¹

The poet basically believes (and this is borne out in many of her other poems) that she is unlovable — “the rat inside of me, the gnawing, pestilential rat.” Somewhere, sometime in her life she became convinced that she was not worth much and that even God knew that he was embracing, not a lovable person, but a rat. Who knows if Ann Sexton was ever introduced to the beauty and goodness inside herself. She committed suicide in October 1974.

All around us, in our schools, shopping centers, movie theaters — even in our churches are teenagers who basically feel negative about themselves. We want to address this problem particularly because *it is* so prevalent among teenage young people but also because it is a fundamental obstacle to our catechetical efforts. If so many of our young people believe that God has made a mistake in creating them, how can they ever believe that anything else he created was good? The primal task for any minister of

¹ Ann Sexton, *The Awful Rowing Toward God*, (New York: Houghton Mifflin Co. 1975), p. 1.

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the Gospel, we believe, has always been to announce that what God has created is good — very good — and this is certainly the ultimate task of a minister who is working with teens.

Facts and Figures

In a recent article Edward A. Wayne ² lists five important reasons why a ministry of affirmation must precede our catechetical efforts with youth. His studies conclude:

1. That there has been a doubling in the suicide rate among young people over the past 20 years, while the adult suicide rate has remained relatively constant.
2. That while the much-increased use of drugs by young people has probably leveled off, there is no sign of any significant decline.
3. That there is abundant data which indicates the use of alcohol is on the increase among high school age youth.
4. That promiscuity, as reflected in the spread of venereal disease, has increased and the rate of illegitimacy has doubled.
5. That statistical data offers evidence that delinquency has also spread.

This kind of data indicates that rather than getting the message that creation (particularly their own created bodies, minds and emotions) is good — young people are learning somewhere that they are not good and they are perpetuating this lack of goodness in all their activities. Michael Warren, former USCC Specialist in Youth Catechesis, suggests that the greatest thing adults can do for teens is to clearly be for them affirming, caring, welcoming people — people who witness goodness in their way of life.

Before offering catechesis, he suggests that we offer acceptance, acceptance which says, "We love you as you are and we have a message of even greater love for you when you are ready to hear it." ³ When they are ready to hear it, that will be the time for catechesis.

What About Catechesis?

Our work would be simple if, in defining a word, we could somehow also grasp it and understand it fully. "Catechesis" is one of those words for which this would be particularly true. Defined more or less as the offering of systematic religious instruction (Webster's definition), it nevertheless continues to elude us because catechesis is never offered objectively. Its nature changes depending on the attitudes, background and receptivity of the listeners. Because this is so, we will limit our discussion of catechesis to

² Edward A. Wayne, "Adolescent Alienation, The Catholic Family and Catholic School Policy" in *Catechesis Realities and Visions*, Berard Marthaler ed. (Huntington, Indiana: Our Sunday Visitor, 1978) p. 39.

³ Michael Warren, "Adolescent Catechesis," Address: Norwich Youth Ministry Congress, 1976.

“youth” catechesis and we will explore ways of handing on the faith to teenagers in particular.

It is important to note that we can never discuss the content of youth catechesis outside the wider context of total youth ministry. In line with what we said in our introduction, no catechesis can be presented unless an adult faith community is in a stance of loving acceptance toward its teenage members. This assumes that we should be offering catechesis as part of a total program which includes social, liturgical (worship) and outreach activities as well as catechetical content. It is also important to note that the content of youth catechesis will vary according to the goals established by the adults (and teens) who organize any given total youth ministry program. Goals are an important starting point and an essential corollary to any viable youth program.

As examples, we could list any number of such goals, but we favor those chosen by John S. Nelson for his youth ministry program:

1. That each young person should come to his/her own response to God in faith, in prayer, in values and behavior.
2. That this generation of adolescents should become heirs to the wisdom of that religious tradition to which they belong, *eg.* Catholicism, Methodism, Judaism, etc.
3. That these adolescents should share actively in a community of faith in Jesus Christ characterized by mutual support and meaningful service.⁴

These goals allow for the freedom of each individual and do not set a time line for their acceptance of the structures, traditions, rites and rituals, signs and symbols — in a word, systematic religious instruction — of the church to which they belong. Catechesis is concerned with the development of faith life, but there is no once-and-for-all faith. Faith is a growing, changing entity which is constantly renewed and strengthened throughout our lives. Faith questions do not arise only for children and adolescents. We are still asking them and probing them at ages 27, 47, and 77.

Establishing goals, then, sets the stage and also keeps within reasonable limits our Catechetical programming. You'll notice, too, that the goals we have listed *presume* a total youth ministry program. Perhaps we should say something more about this concept before we offer a catechetical model.

Total Youth Ministry

As we mentioned above, we cannot consider Catechesis as separate from a total youth ministry program. The *National Catechetical Directory* backs us up on this: “Religious Education of Youth,” it reads, “is most effective when undertaken within the broad context of a total ministry to youth and

⁴ John Nelson, “Religious Content for Youth Catechesis” in *Catechesis: Realities and Visions*, Berard Marthaler, ed. (Huntington, Indiana: Our Sunday Visitor, 1978) p. 147.

when it's perceived by youth as being a component of such a broad ministry." ⁵

Interestingly, the *General Catechetical Directory* (an international document approved by Catholic bishops throughout the world in 1971) never once uses the term "Religious Education." It does use the word "Catechesis" and what appears at first to be an insignificant detail, has *profound* significance. What the directory thereby does is to place Catechesis clearly within ministry, rather than within education.⁶ Of course, Catechesis is educational but the bishops chose to consider it within the framework of ministry because its goal is the development of faith, not simply handing on knowledge for knowledge sake.

In his own life, Jesus gave us the clearest example of this. Sometimes he taught, but he was always involved in the task of ministering. By the Sea of Galilee, he went to great pains to explain the parable of the sower to the chosen twelve. To these same apostles, he often simply announced he was going off to pray. With the Samaritan woman at the well, Jesus taught a lesson about himself as living water. When Peter was drowning, he simply reached down and saved him. The woman with the issue of blood did not receive a long dissertation on the significance of blood in the rite of Jewish purification — she was simply healed.

Healing, praying, teaching — this is the broader framework of ministry that the *National Catechetical Directory* speaks of.

Ministry of the Word

We have noted the example of Jesus who taught *as* he ministered. Another name for this kind of broad effort is Ministry of the Word. This ministry focuses on the *content* of our Catechesis because it means sharing the Gospel message with others — that Good News of God's love and salvation which was shown to us in Jesus Christ. This sharing also involves a second element which is commonly known as evangelization.

We want to discuss evangelization first and then proceed to outline a practical program for youth catechesis which includes ministry of the word as well as many other components.

Pope Paul VI provided us with some prophetic insights into the ministry of the word in his apostolic exhortation on Evangelization. He wrote "For the Church, evangelizing means bringing the Good News into all strata of humanity from within and making it new." ⁷

He says the Church evangelizes best when it seeks, through the power of God's word, to convert both the personal and collective

⁵ U.S.C.C., Dept. of Education, *National Catechetical Directory*, First Draft, (Washington, D.C. 1976).

⁶ *General Catechetical Directory*, Sacred Congregation for the Clergy, (Washington, D.C.; United States Catholic Conference, 1971).

⁷ Pope Paul VI, "Apostolic Exhortation on Evangelization," *Origins*, (U.S.C.C., Washington, D.C., 1976) p. 459.

consciousness of people, the activities in which they engage, and the lives and concrete milieu which are theirs.⁸

Evangelization, then, is an entry, a beginning which the Church and its ministers make in order to bring God's word to the people. However, Ministry of the Word, especially in relation to youth, also involves catechesis which calls for a definite and personal faith commitment.

In our experience, Catechesis is most often associated with Catholic School or parish schools of religion, but we believe that Catechesis is also effective — and probably more effective — when carried out informally in small groups where there is genuine love and concern.

A Vision of Youth Ministry, issued in 1976 by the Department of Education, United States Catholic Conference, calls for a "creative diversity of catechetical approaches" and concludes that in every case "the approach used should be based on the needs of the persons involved and should affirm young people as responsible participants in their own growth in faith."⁹ This paper also suggests, and we completely concur, that a particularly successful model for youth catechesis is the youth retreat — a day, weekend or even longer period in which young people come together for intensive Christian living and for witness to faith. A youth retreat enables teenagers to experience Christian faith at a level and in a way that is seldom possible within the limitations of a more academic framework.¹⁰

A good youth retreat program provides all the elements we have discussed so far. It offers *personal affirmation* and is based on the principle that every participant is good and worthwhile. It *sets goals* that can be followed through in on-going parish programs. It offers Ministry of the Word, first through evangelization and then through *in-depth catechesis*. In the following pages, therefore, we will discuss at length the youth retreat as a most effective model for youth catechesis.

The Youth Retreat

In July of 1974, Dr. Michael Warren published a report on the state of Adolescent Catechesis in the United States. The report was based on data collected from five regional meetings of catechetical directors from throughout the United States. In response to the question: "What is your personal assessment of the current situation of youth catechesis within your diocese?" most respondents acknowledged that there were serious problems and even widespread discouragement. They also saw signs of hope, however. One of the most optimistic aspects of the report was the significance and importance of retreat programs as an integral part of the catechetical effort.

Without exception, where retreat-type programs were mentioned, they were given as examples of successful programs. These programs have a variety of

⁸ *Ibid.*, p. 460.

⁹ *A Vision of Youth Ministry*, (Washington, D.C.: U.S.C.C., 1976) p. 7.

¹⁰ *Ibid.*

names and formats. The most common ones mentioned were "Search" and "T.E.C." (Teens Encounter Christ). Since young people themselves are members of retreat teams in many dioceses, several respondents saw the retreat movement at least in part as a ministry of youth-to-youth. One might conclude that in some areas retreats are no longer looked on as adjunct elements in catechetical work but as a core element in youth catechesis.¹¹

This report offers hope and encouragement for using weekend programs, but there is danger inherent in any new-found enthusiasm. As with any catechetical tool, the value and overall effectiveness of the approach rests upon a solid understanding of what we are doing and how we are doing it.

Weekend programs for teenagers can indeed be an effective catechetical ingredient to any program, provided that they are well planned and well executed and that the personnel running them have an understanding of the theological implications of what they are doing.

Retreat programs that have been successful have achieved that distinction because they have managed to wed successfully a solid doctrinal input with a dynamic methodology. If we were to dissect these programs, or any effective program for that matter, we would find that there are certain ingredients present which are important for all religious education personnel to consider before organizing or running a retreat for teenagers.

1) *Careful preparation is a prerequisite for retreat planning.* Vibrant, growth-producing education requires an enormous amount of forethought, planning and preparation on the part of the educator. If retreats are seen as part of the overall catechetical thrust of a parish or school religious education program, then the same amount of effort must be expended in their creation and implementation as in any other educational endeavor.

Retreats should not be something "added on to" or "in connection with" the total religious education programs, but should spring naturally from what has been going on all year. Those who plan a weekend experience for teens should set limited goals and objectives for the weekend itself; these goals and objectives should be structured in such a way that they magnify or enhance what has been talked about and discussed in the CCD class or religion class.

Education of any kind fails when it forgets the person being educated and centers only on techniques and models. This dictum holds true in retreat planning. What are these particular teenagers ready for? How can we gently and patiently lead them to take the next step in their spiritual growth? These are some of the questions that must be asked before beginning the actual structuring of a weekend retreat program. Obviously this kind of questioning requires that those involved in retreat work have taken the time and effort to get to know the teens with whom they are working.

¹¹ Michael Warren, *Preliminary Report on Adolescent Catechesis*, (Washington, D.C.: U.S.C.C. 1974) pp. 1-2.

One way of insuring that the retreat weekend is meeting the religious needs of teenagers is to involve them in the planning and implementation of the program. One very practical advantage of involving the teens in the preparation of the program is that it helps create enthusiasm among them for the retreat. The weekend then becomes their weekend and they are the ones ultimately who must "sell it" to their peers.

2) *The purpose of retreat is best served when it is a community experience.* Church community, teenage community, local community, community project — these are just a few of the multitudinous ways that the word "community" is thrown around these days. We even know of one high school where they now call their home rooms "communities." Simply speaking, the word "community" does not create the reality. Nowhere has the word been more overused than in religious education. The problem, however, rests not in the frequency with which we use the word, but rather with the context in which it is spoken.

A great deal of criticism has been leveled at the catechetical movement in this country for its seeming preoccupation with process rather than with communicating doctrine. Perhaps the criticism is justified in some instances, but we doubt that any serious religious educator ignores *kerygma* for the sake of *didache*. The whole incarnational process tells us "that the Word became a human being and lived among us" (John 1:14). Seeing religious education as process of involvement in a salvific community, then, did not originate at Louvain or Tübingen, but rather had Bethlehem itself as its place of origin. If doctrine is to be more than a mere verbalization of an unexperienced reality, then we must provide young people with the context in which they can understand and experience the realities of Christian belief.

The tremendous potential that a weekend retreat program possesses is that it can provide teenagers with a glimpse of Church as community. Retreat weekends provide an ideal learning atmosphere; in the living together, sharing together, eating together atmosphere, the teen can begin to taste and to see the reality of what it is that he has been baptized into, who it is that he has to minister to through confirmation, and what it is that we give thanks for at the Eucharist. Words and concepts spoken in the CCD class or in the high school religion class can take on a new meaning during the weekend together. One senior in high school put it this way:

I came back wanting to be a Christian and wanting people to know I was a Christian. Usually you see something bad in people. When I came back I started looking for the good. I started thinking, "What if I were that person and people didn't like me for that one bad quality?" So I started looking for the good that would make him a good person to know.

A weekend retreat experience can be a further experience of community because it involves young people and adults at the faith level. Community is thwarted by polarization and division and yet much of religious education is a "for young people only" experience. Adults teach the class and the teenagers listen. If Church is to be understood not as a

group of isolated Christians, staring at one another across the chasm of age, then more attempts must be made to bring people together at the faith level, regardless of age.

The process of building a sense of community is best served not by people sharing facts with one another, but by people sharing the depth of their own religious experiences. Adults who wish to lead the young, whether it be in the classroom or on retreat, should consider seriously what fosters leadership rather than division. Henri Nouwen, in his book *The Wounded Healer*, puts it this way:

The Christian leader is, therefore, first of all, a man who is willing to put his own articulated faith at the disposal of those who ask his help . . . his own faith and doubt, his own hope and despair, his own light and darkness at the disposal of others who want to find a way through their confusion and touch the solid core of life.¹²

Adults and teens working together to plan a retreat weekend can be the archetype of the model of an integrated Church community for which we all hunger and strive. It is much easier, however, to invite people to become part of a group or organization that already exists than it is to organize disparate individuals to form a closely defined group. If the adults and teens who help to plan a retreat weekend can themselves begin to grow together in a sense of caring and concern (a process which focuses itself through prayer), then building a sense of Christian community on retreat is not something that must be done *ex nihilo*. Rather, a Christian community already exists and the process becomes one of inclusion rather than creation.

3) *Retreats can provide a context for effective youth-to-youth ministry.* Many times religious educators, priests, and youth ministers assume that effective ministry takes place only when they are present. There is, however, another possibility for effective ministry among teens, and that possibility finds its realization in the type of peer group interaction that characterizes the youth-to-youth ministry. A retreat weekend can be an ideal opportunity to foster and give direction to the responsibility that teenagers have of ministering to one another. If the retreat weekend is to include a number of talks, then some of the teens should be invited to make a couple of the presentations. Obviously, a lot of time and effort must be expended in helping the teens prepare the talks so that they are in harmony with the theme of the weekend. All teenagers have their own personal story to tell of their striving and reaching for God. Only they can tell that story, and we deprive them of a unique opportunity of being witnesses to one another of "good news" if we do not at least provide them with a context of effectively transmitting that message. Again, if discussion is to be part of the weekend retreat experience, then perhaps, with careful preparation beforehand, the teenagers themselves should act as discussion leaders.

¹² Henri J. M. Nouwen, *The Wounded Healer*, (New York: Doubleday & Co., 1972) p. 38.

Exactly how teens should be involved and the extent and direction of their involvement will depend heavily upon the format chosen for that particular weekend. It is important, however, to remember that we cannot be telling teens that they are responsible, fully participating members of the Church unless we at the same time offer them real responsibility and adequate opportunities for involvement.

4) *Structuring a retreat is essential.* At times, people who plan retreats spend a disproportionate amount of their time worrying about how they are going to coerce the teens into going to bed and prevent them from destroying the retreat facilities than they spend in trying to insure that they have a quality program. Many times "discipline" problems are created not so much by angry or malicious teenagers as by bored teenagers. Any retreat that is worth having should be an exciting religious education experience. If it does not fulfill that criterion, then it is probably not worth having.

A good mixture of talking, listening, and doing are essential ingredients to effective planning. It takes any group of people time to begin to feel comfortable with one another before a sense of "groupness" begins to develop. Care should be taken to provide opportunities for the group to feel at ease with one another. This is perhaps best accomplished through some sort of "ice-breaking" technique. If liturgy is to be part of the weekend program, then the liturgy should be so situated in the program that it becomes the focal point of all that has taken place prior to it, and as a springboard for all that will take place after.

Care should also be taken to insure that the structure of the weekend provides more than an opportunity for plan or "psych-up" for Christianity. Teenagers are by nature excitable and enthusiastic; that excitement and enthusiasm should be channeled and directed into a realistic presentation of Christianity — a type of Christianity that is possible to attain.

5) *Follow-up is a vital aspect of retreat work.* We live near a high school with a football team that could be characterized most charitably as unathletic. The team had won only one game in the previous two seasons. Yet in September, a pep rally was organized, the band played, the team was introduced, and the coach gave an inspiring talk on how the team was going to "win it all this year." The team then proceeded to go out and lose the opening game and every game after that. We always felt that in some sense an injustice had been committed to the team, as well as to the student body.

The same sort of injustice can be perpetrated by retreat directors if they send teenagers away from a weekend program with no provision for follow-up. If, as we have said, one of the goals of a weekend is to foster a sense of community among the participants, then care should be taken to provide the teens with a possibility of continuing that process once a weekend is over.

Christianity is not a weekend commitment. It is a process that comes to birth when the individual is willing to affirm his baptism, but comes to fruition only through constant support and encouragement from the Christian community. Such a support mechanism must be provided for

those who leave a retreat and have to continue the process of living out their Christianity in a different type of environment than what they experienced on the weekend.

At times structuring an effective follow-up program will require a great deal of rethinking and reorganization at the local level. A strictly educational setting (be it CCD or religion class) does not provide a model conducive to fostering the type of follow-up that would flow naturally from the retreat experience, especially if that experience has been characterized by a certain informality.

The purpose of effective follow-up is best served when the atmosphere is such that each feels free to share with others his own attempts to grow as a Christian, a chance to play together and a challenge to reach out beyond himself to others. In this type of a setting, there is no need to make a distinction between adult and teen. All are Christians, struggling together to come to a greater understanding of their faith, to express that faith through prayer, and to act out that faith through service to the larger community.

Conclusion

For all of the reasons we have just discussed, we feel that youth retreats are the vehicle for the catechesis of the future. Youth ministers and religious educators (and all those other ministers who work with them) who are serious about youth catechesis, must inevitably move in this direction if they hope to reach and influence young people.

We firmly believe that a good retreat experience is the best antidote for teenagers who, like Ann Sexton, feel a "gnawing, pestilential rat" inside themselves.

We have often welcomed such teenagers to a youth retreat experience; before it was over they had come to the realization that God was indeed embracing them — as good, worthwhile and loving persons.

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Kohlberg For Chaplains: A Theory of Moral Development

Katherine E. Zappone

In a speech given to the Army Chaplain School in the fall of 1977, Chaplain Kermit Johnson discussed the nature and complexity of the chaplain's role in "Ethics in the Military." He suggests that chaplain and commander work together to achieve a widespread ethical consciousness

... in day to day activities, where it is just as natural to ask the ethical question as it is "Do we have enough rations for the troops?" ... No crash program can make people ethical, but a low-key, long-term injection of ethical emphasis into the life blood of the Army may well be some of the best preventive medicine we can prescribe and imbibe.¹

Lawrence Kohlberg's cognitive-developmental approach to moral education presents chaplains with a *potentially* effective method for the practice of such a "preventive medicine." As with any method of education, it is important to understand its theoretical presuppositions as well as its educational strategies before deciding to implement the program. In the first part of this paper, then, I will outline Kohlberg's psychological and philosophic theory of moral development in addition to its educational applications. I would like to emphasize that a sketch of Kohlberg's theory is not being drawn merely for the sake of exposition and explanation. Rather, it provides the necessary groundwork for evaluating the claims of Kohlberg's educational techniques. And so, the second part of this paper will raise fundamental psychological and ethical questions regarding the "rightness" of Kohlberg's moral philosophic and psychological theory.

My comments cannot end here, however, nor can the chaplain's evaluation. Kohlberg's claims must be evaluated in light of our prior commitment to a particular religious tradition. Because I am a *Christian* religious educator, I am responsible to evaluate the overall validity of

¹ "Ethics in the Military," Delivered for The Chaplain John Joseph Murphy Lecture Series, p. 17.

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Kohlberg's claims from a Christian vision of human existence. Members of Jewish, Eastern and other religious traditions must do likewise.

Perhaps the genius of Lawrence Kohlberg lies in his commitment to justify philosophically what is being defined psychologically. Kohlberg univocally rejects studying morality as a behavioral concept (exclusive focus on the *behavior* of the individual) or as a socially defined phenomenon (internalization of society's values) because neither of these is grounded in any kind of philosophical understanding of what morality ought to be.

The distinctive feature of the developmental-philosophic approach is that a philosophic conception of adequate principles is coordinated with a psychological theory of development and with the fact of development.²

In order to understand the precise nature of Kohlberg's psychological theory, then, it is necessary to examine the moral philosophic grounds behind his initial hypothesis for the problem — "How does man become moral?"³

Kohlberg's Hypothesis

Our work on ethical stages has taken a philosophic notion of adequate principles of justice . . . to guide us in defining the direction of development. Epistemological and ethical principles guide psychological inquiry from the start. . . . It takes as an hypothesis for empirical conformation or refutation that development is a movement toward greater epistemological or ethical adequacy as defined by philosophic principles of adequacy.⁴

Before Kohlberg postulated anything regarding morality he defined what it was he wanted to analyze psychologically. Jean Piaget's structural approach to moral development and a formalistic deontological model of ethics provided Kohlberg with the epistemological and ethical principles necessary for defining the essence of morality and the fact of moral development.

Kohlberg accepted from Piaget two fundamental epistemological principles; these have to do with the ways in which people know (*epistis*) or think about the moral situation. First, there are *stages* of moral growth, that is, a person *develops morally* as well as intellectually. The *fact* of development implies the *active* nature of the person's way of knowing about the moral situation. Morality is not something which is given to the individual, ("Here are ten commandments — be moral by obeying them"); rather the person develops his or her own morality through processive interaction with the environment. Second, each stage of moral growth is a "structural whole," a completely unique moral philosophy or way of

² Lawrence Kohlberg and Rocelle Mayer, "Development as the Aim of Education," *Harvard Educational Review* Vol. XLII (November 1972), p. 484.

³ Lawrence Kohlberg, "The Development of Modes of Moral Thinking and Choice in the Years Ten to Sixteen," (unpublished Ph.D. dissertation, University of Chicago), p. 1.

⁴ Kohlberg and Mayer, "Development as the Aim of Education," p. 484.

approaching the moral situation. In other words, "We can speak of the child as having his own morality or series of moralities."⁵ Although a child's manner of thinking about a moral dilemma ("I won't take the bicycle because Mom will punish me"), is quite different from the adult's ("I won't take the bicycle because it doesn't belong to me"), its deficiency lies only in its lack of maturity, not in its lack of ability to handle a moral problem. There is a qualitative difference between stages; the person's entire structure of thinking changes.

In the area of ethical principles, the formalistic deontological model of ethics supplies two premises of Kohlberg's hypothesis. First, a formalistic ethic defines morality "in terms of the formal character of a moral judgment, method or point of view, rather than in terms of its content."⁶ Morality is moral judgment; the *way* we judge or the *form* which our thought takes during judgment is the only thing which interests Kohlberg. Morality is a "unique, *suis generis* realm";⁷ it is strictly limited to the cognitive (judgment). Note, too, that Kohlberg distinguishes the *form* of moral judgment from the *content* of moral thinking. Morality does not consist of rules, laws or societal values which can be applied to any situation at any time. Morality is rather the *way* we think (the form which our thought takes) about the rules or laws when faced with a moral dilemma.

The second premise concerns the "deontological" nature of Kohlberg's ethical model. "Formalistic" defines what morality is; "deontological" dictates the ideal form (the *ought*) of morality. The highest form of moral judgment is a recognition of the obligation or duty (*deon* — Greek word for duty) to make the right judgment by referring to universal principles. Kohlberg further specifies, however, that the most adequate category of universal principles is *justice*: "the principles of justice ought to be the ultimate basis of morality."⁸ Other categories of principles can resolve conflicts, but not in such a way that every person receives his or her due. Implicit in this is Kohlberg's claim that the most mature moral judgment is one which resolves the dilemma by treating each person equally because each person has the *right* to expect equal treatment. The highest form of moral resolution, then, is fundamentally based on *respect for human welfare*; only principles of justice can ensure this kind of judgment.

Having mentioned Kohlberg's epistemological and ethical presuppositions, it becomes easier to understand the exact nature of Kohlberg's hypothesis "that development is a movement toward greater epistemological or ethical adequacy as defined by philosophic principles of

⁵ Lawrence Kohlberg, "The Child as a Moral Philosopher," *Psychology Today* (September, 1968), p. 25.

⁶ Lawrence Kohlberg, "From Is to Ought and How to Commit the Naturalistic Fallacy and Get Away With It in the Study of Moral Development," in *Cognitive Development and Epistemology*, T. Mischel (ed.), (New York: Academic Press, 1971), p. 215.

⁷ Kohlberg, "From Is to Ought," p. 215.

⁸ Lawrence Kohlberg, "Stages of Moral Development as a Basis for Moral Education," in *Moral Education*, C. M. Beck et al (eds.), (New York: Newman Press, 1971), p. 68.

adequacy." In 1958 Kohlberg initiated a longitudinal study of 75 American boys using an interviewing technique which questioned the boys about various aspects of hypothetical, philosophic moral dilemmas. Kohlberg set out to prove that a person develops morally through a series of stages (epistemological presupposition) until he or she reaches the most adequate form of moral judgment which consists in reference to universal principles of justice (ethical presupposition).

Kohlberg's Findings: The Six Stages

Kohlberg's research yielded empirical verification of *three levels* of development (pre-conventional, conventional, post-conventional), each of which contains *two stages* of qualitatively different forms of moral thinking. In conjunction with describing the six stages, a concrete (though hypothetical) moral dilemma will help illustrate the different forms which thinking takes in each stage.

Moral Dilemma: A businesswoman is scheduled to attend a five-day convention in New York City. After one day of meetings, she discovers that the subject matter does not pertain directly to her job. Since she has never visited New York, she decides to stay the five days and sight-see. Occasionally she "dropped in" at the convention to see how matters were proceeding. After returning home she starts thinking about the expense report.

Question: How much of her visit should she charge to the business?

The *Preconventional* level contains the first two stages of moral thinking. The major characteristic of a person's thinking on this level is its interpretation of conventional rules according to physical and hedonistic consequences.

At *Stage One* — Punishment and Obedience Orientation — the person's thought process about the goodness or badness of a situation is determined by the physical consequences of his or her actions. "Will I be punished or rewarded for what I do?" If the businesswoman were at stage one, her thinking might follow this form — "How much money can I charge to the business without getting caught?" In other words, the *right* amount of money is determined by the criterion of "getting caught."

At *Stage Two* — Instrumental Relativist Orientation — the person assesses the moral dilemma in light of what satisfies his or her needs and occasionally the needs of others. No longer does the individual's thought process move toward a consideration of the physical consequences; the need for satisfaction relativizes all other values and relevant moral data. Satisfaction of other's needs influences the form of thinking only if the favor will be reciprocated at a future time. A possible response from the businesswoman at stage two would be: "I'll charge the whole trip to the business because I'm underpaid and they owe it to me. I might tell my secretary about it just to be safe, but I'll let him charge a few lunches to the business and we'll be even."

The *Conventional* level of moral development consists of two stages wherein the person is principally concerned with maintaining the expectations of his or her family, peer group or nation. The right action is not only that which *conforms* to those expectations but supports and justifies them as well.

Stage Three thinking with its "Good Boy — Nice Girl Orientation" is persuaded by the apparent goodness of stereotypical images such as the "All-American boy or girl." The individual views good behavior as that which pleases or helps others and is approved by them. At stage three the businesswoman probably would not charge any more than the plane fare and the first night's lodging. However, she would be certain to make her "noble" decision be known to the rest of the office.

Stage Four thinking is oriented toward the maintenance of "law and order." The individual's judgment regarding right action is formulated according to the criteria of authority, fixed rules, and maintenance of the social order for its own sake. The businesswoman's stage four judgment would probably be the same as her stage three judgment, however, the *reasoning behind* the judgment would differ. At stage three, the right action is determined by the approval of others; stage four's reasoning considers the law and need to maintain societal order. "It is against the law and if everyone padded expense accounts we would end up with societal chaos."

At the final level of moral development — *Post-Conventional, Autonomous or Principled* — the person's form of thinking is no longer influenced by the need to belong, by a search for approval, or by authority of the law. The individual makes an effort to define moral values and principles apart from any external influences.

Kohlberg considers the "Social-Contract, Legalistic Orientation" of *Stage Five* to be the "official" morality of the American Government and Constitution. At this stage the individual realizes the relativism of personal values and opinions, hence laws are seen as social contracts which have been critically examined and agreed upon by all. Outside the realm of legal considerations, then, right action is defined in terms of personal values and individual rights. Again, the businesswoman's judgment might be the same but the reasoning differs. "Anything past the plane fare and first night's lodging is stealing in my book. And the law against stealing was made to protect my rights as well as the company's rights."

Stage Six moral thinking is oriented by "Universal Ethical Principles or Conscience." Any judgment at this stage must be made in accordance with self-chosen ethical principles characterized by comprehensiveness, universality and consistency. Above all, the person's "conscience" dictates a consideration of justice principles — the reciprocity and equality of human rights and respect for human welfare. If the businesswoman were at stage six in her moral thinking, the dilemma may never have presented itself. At any rate, her decision would have been based on an obligation to be fair to the company rather than on personal need.

The Outcome: Psychological Theory

Verification of Kohlberg's hypothesis provides the fundamental evidence for his psychological theory of moral development. The theoretical formulation raises his hypothesis to the level of universal applicability ("this is how moral development occurs for all"). There seem to be at least four integral parts which constitute this theory.⁹ First, stages are "universal" and "invariant"; each person goes through the same stages in the same order. Kohlberg believes that the claim of a pre-determined sequence in every person is substantiated by his cross-cultural experimentation. Kohlberg and colleagues interviewed people in Great Britain, Canada, Taiwan, Mexico and Turkey. As their results demonstrate, those tested followed the same order of development as did the seventy-five American boys.

Second, stages are hierarchical; each step of development is a *better* cognitive reorganization (a qualitatively better way of handling the same moral problem) than the one preceeding it. Kohlberg determines greater moral adequacy by the criteria of "differentiation", "integration" and "universality."

At each stage the same basic moral aspect or concept is defined, but at each higher stage this definition is more differentiated, more integrated and more general or universal.¹⁰

In the case of the businesswoman's dilemma, the value of honesty is the basic moral concept which is being defined. As the businesswoman moves from stage to stage, the value of honesty becomes differentiated from the values of money, self-esteem and societal approval. Honesty becomes integrated and more universalized (a higher consideration in her hierarchy of values). Authentication of the hierarchical nature of stages comes from experiments which show that individuals not only *understand* one stage higher than their own, but *prefer* that stage over their present way of thinking about a moral dilemma.¹¹

A third component of Kohlberg's theory centers around the concept of "parallelism," that is, cognitive or logical stages of development (as defined by Piaget) parallel the moral stages of development. A person cannot move to a higher stage of moral development unless he or she has the cognitive capabilities necessary for the higher stage. For example, an individual must be capable of abstract thought (Piaget's stage of formal operations) before he or she can refer to abstract principles for solving a moral dilemma (stages five and six). However, Kohlberg is quick to add

⁹ For a complete treatment of Kohlberg's psychological theory cf. his article, "Moral Development and Identification" in *Child Psychology*, H. Stevenson (ed.), (Chicago: University of Chicago Press, 1963), pp. 277-332.

¹⁰ Kohlberg, "The Child as a Moral Philosopher," p. 30.

¹¹ Cf. James Rest, Elliott Turiel and Lawrence Kohlberg, "Relations Between Level of Moral Judgment and Preference and Comprehension of the Moral Judgment of Others," *Journal of Personality* Vol. XXXVII, p. 225-252.

that cognitive capability, although a necessary condition, *is not sufficient* for movement from one level to the next. An individual with the logical capacity for stage five moral thinking does not necessarily have a "social-contract, legalistic orientation."

If, in fact, cognitive capability is not a sufficient condition and if, in fact, higher *is* better (reference to justice principles is the most morally adequate form of thinking), then what else is needed for a person to find a "just" resolution? Kohlberg theorizes that 'taking the roles of others' in social situations is the other crucial aspect for moral development. "Moral judgment is a role-taking process which has a new logical structure at each stage . . . this structure is best formulated as a justice structure. . . ." ¹² In order for the person to ensure that everyone receives his or her due in a moral resolution (by following the justice principle), that person must be able to see the situation from another's viewpoint (to take the role of another) as well as be able to think abstractly. As the individual views the dilemma from various perspectives (for example, the businesswoman's sixth stage resolution included 'taking the role' of her company) he or she is in a much better position to respect each person's rights and thus find the just solution.

Educational Applications

Based on his findings and psychological theory, Kohlberg formulated an *educational* theory of moral development which claims that the goal of moral education is the "stimulation" of moral development.¹³ Kohlberg and fellow-researchers have experimented with various types of moral intervention (planned educational activity) which might assist the rate of a person's moral development. The educational application found to be most effective — a moral dilemma discussion program ¹⁴ — has enabled the majority of persons participating to advance to higher levels of moral reasoning.

In the discussion program, the educator's primary task is to focus on the person's *reasoning* rather than on the *content* of his or her decision. Stimulation to a higher level of moral judgment occurs only if the person changes his or her form or way of thinking about the moral dilemma. In this kind of educational application ¹⁵ the educator encourages development by promoting "cognitive dissonance" or "disequilibrium," that is, by presenting a moral dilemma in such a way that the student will not be able to resolve satisfactorily the dilemma with his or her present way of thinking.

¹² Kohlberg, "From Is to Ought," p. 183.

¹³ Cf. Kohlberg and Mayer, "Development as the Aim of Education."

¹⁴ Cf. Moshe M. Blatt and Lawrence Kohlberg, "The Effects of Classroom Moral Discussion Upon Children's Level of Moral Judgment," in *Recent Research in Moral Development*, Kohlberg and Turiel (eds.), 1973.

¹⁵ Cf. Ronald Duska and Mariellen Whelan, *Moral Development: A Guide to Piaget and Kohlberg* (New York: Paulist Press, 1975), esp. Chapter IV, "Applications of Moral Development Theory."

How does an educator promote "cognitive dissonance"? Kohlberg suggests a method which can be adapted to various educational settings as well as to informal or less-structured gatherings. First, it is helpful to assess the students' level of moral reasoning. This is usually done by questioning the students about a specific moral problem in order to uncover their presuppositions. The reasoning behind the students' proposed solutions indicates their level of moral maturity. Second, the educator selects and supports an argument which is one stage above the majority stage form of thinking. It is hoped that through exposure to a higher level of thinking, students will see the inconsistencies and inadequacies of their own stage and then move to a higher stage in order to resolve the contradictions. Another effective method in this connection is for the educator to urge higher-stage individuals to point out the weaknesses of their peers' lower-stage reasoning. In any case, the most effective program is based ultimately on listening carefully to a person's moral communications.

This classroom-discussion program is only one example of how the cognitive-developmental approach can be applied in the school. The classroom discussion approach should be part of a broader, more enduring involvement of students in the social and moral functioning of the school. . . .¹⁶

Kohlberg often stresses the importance of the institution's influence on the person. If the school operates at stage one, that is, if the administration makes the rules and the students must obey or be punished, it would be very difficult for the students to see the advantages of a higher stage of moral reasoning. Kohlberg's research in this regard stemmed from the attempt to create a 'just' community within the institutional structure of a prison.¹⁷ His conclusions encourage educators in any institution (school, prison, Army) to be sensitive to the injustices of the structure in which they operate.

Critique

Kohlberg's psychological theory and educational methods invite the educator (and minister) to take note of at least four essential aspects of moral development. First, Kohlberg's emphasis on the cognitive component implies that educators should concentrate less on the *behavior* of individuals and more on students' *reasoning* behind their decisions. Although behavior (action) is important, Kohlberg believes that an educator will be more effective if he or she challenges students' *critical* capacity, rather than reinforces students' "good behavior." Second, Kohlberg's theory concentrates on the *active* subject; morality is not merely an "internalization of values" (societal, political, or religious) but is the person responding to the environment in qualitatively different ways.

¹⁶ Lawrence Kohlberg, "A Cognitive-Developmental Approach to Moral Education," *The Humanist* (November-December, 1972), p. 16.

¹⁷ Cf. Lawrence Kohlberg, P. Scharf, and J. Hickey, "The Justice Structure of the Prison — A Theory and an Intervention," *The Prison Journal*, Vol. II, no. 2 (Autumn-Winter, 1972), pp. 3-13.

Third, this conception of the moral agent supplies the educator with an adult-focused morality as well as a child-focused morality; moral development does not end with adolescence and Kohlberg's methods may be just as effective with adults as with children. Finally, Kohlberg's insistence on a 'just' structure for the educational setting compels educators to be sensitive to the inconsistencies and ambiguities of any moral education program.

Despite these very important features, educators must carefully assess Kohlberg's contributions. As noted in the beginning of this paper, Kohlberg's hypothesis of a six-stage developmental process was based on the formalistic deontological model of ethics. This provided Kohlberg with a definition of morality and the ideal moral life. What Kohlberg has shown, then, is that *if* morality is equivalent to moral judgment, and *if* the ideal form of moral thinking refers to universal principles of justice for its resolution, *then* development through six stages (the highest stage having a justice principle of orientation) can be verified empirically. In other words, Kohlberg has shown that moral *thinking* does develop. But has Kohlberg empirically verified that moral thinking is the only component in moral development? Has Kohlberg proven that morality is, in fact, a *suis generis* realm which is strictly limited to the cognitive? Although the cognitive-developmental approach has proven effective in raising a person's level of moral thinking, this does not prove that the formalistic deontological model of ethics is a *sufficient* ethical model. The educator must ask if morality is more than a rational process.

The critical questions which I raise regarding Kohlberg's theory, then, have more to do with his conception of morality and the ideal moral life than with his claims about moral judgment. The fundamental question is this: Should morality be restricted to a person's logical judgment of the right thing to do in a particular situation? In other words, does Kohlberg's ethical model take sufficient account of the various psychological and religious variables which affect a person's moral development as well as his or her judgment process?

From a psychological and ethical viewpoint, there seem to be at least three areas which Kohlberg does not sufficiently consider. The first concerns the interdependence between the development of the person and the way individuals think about moral situations. Does the level of self-development (personal maturity) affect a person's moral judgment and behavior? If we are interested in moral development, can we overlook the personality traits of the individual who is faced with a dilemma?

Kohlberg's theory provides no explanation or method for dealing with the various personality differences which easily affect a person. Someone who is extremely insecure and self-effacing may need more than a moral dilemma discussion program to raise his or her level of moral maturity. It would seem that motivation for higher stages of moral judgment should include the stimulation of personal development as well as a challenge of the person's logical capacities.

The second area involves the affective component of moral development. Will feelings such as despair, fear, anger and rejection affect a person's way of resolving a dilemma? If an individual makes a decision during an extreme (or even slight) depression, would he or she be able to have a stage four "law and order" orientation? In a typical discussion Kohlberg states:

The cognitive-developmental view holds that 'cognition' and 'affect' are different aspects or perspectives of the same mental events, that all mental events have both cognitive and affective aspects, and that the development of mental dispositions reflects structural changes recognizable in both cognitive and affective perspectives.¹⁸

It is very interesting to see that Kohlberg claims that the 'cognitive' and 'affective' are different aspects of the same *mental* events. In this way, he supposes, his theory adequately accounts for the affective elements in morality. On the contrary, I would suggest that Kohlberg merely reinforces his primary position that morality can be defined entirely in terms of rational processes. The affective component need not be merely an aspect of a *mental* event; rather, it is an essential component of the individual's level of personal development.

Finally, does Kohlberg sufficiently treat the movement from judgment to action? Since he restricts morality to judgment, his theory does not consider the reality of dynamism, namely, what makes a person do what he or she judges as right. Kohlberg has often said that "the man who understands justice is more likely to practice it" ¹⁹ and believes that this has been empirically verified. He argues that the experiments done by James Rest "indicate that subjects very seldom understand higher modes of thinking which they do not use spontaneously." ²⁰ But Kohlberg never discusses those facets of a person's life which often interfere with his or her ability to act decisively. In their research, Kohlberg and associates never incorporated any kind of personality data that pertained to factors influencing moral thinking. Since Kohlberg takes no heed of such potentially decisive variables (personal traits), no empirical evidence will verify that "the person who understands justice is more likely to practice it." Moral judgment *does not* translate automatically into moral action.

There is a last question which I (or a chaplain-educator) must ask: the *theological* question. From my own Christian perspective, one which begins with and proceeds according to *revelation* (Jesus' relation to divinity and humanity), the question arises: Can morality be restricted to situations, and, more important, is 'justice' really the ultimate principle? Must Christians follow justice principles or the risen Jesus, or is there no difference?

¹⁸ Kohlberg, "From Is to Ought," pp. 188-189.

¹⁹ Lawrence Kohlberg, "The Development of Children's Orientations Toward a Moral Order I. Sequence in the Development of Moral Thought," *Vita Humana* Vol. VI (1963), p. 30.

²⁰ Kohlberg, "From Is to Ought," p. 188.

Actions based on justice principles *may* in fact appear identical to actions based on Christian principles. But although justice principles are essential for Christians, they also recognize that justice is rooted in the person of Jesus Christ, not in an abstract ideal. Christian moral response (which is also *the* just response) derives from a relationship with God which, in its turn, directs the Christian to justice considerations. Because of this relationship, the Christian's search for justice is not limited to isolated situations and moral problems. Christians focus on an endpoint — the Kingdom of God — which provides a unifying structure wherein each 'just' decision is made through reference to the message of the Gospel. The point here is that the faith perspective actually alters the *form* of moral thinking, not only the content. It may be that Kohlberg, who holds that 'religious conditions' do not significantly affect the sequence of moral development, has misunderstood religion by equivocating 'faith' with 'beliefs'. Faith is certainly more than 'believing in' some things (doctrines); faith is a 'religious condition' which totally affects a person's way of relating to the world and thus determines to a large extent his or her morality.

Lawrence Kohlberg's six stages may be helpful for chaplains and Christian religious educators to use. However, since Kohlberg's sixth stage is deceptively similar though not identical to the Christian norm (revelation in Jesus Christ) his theory should be used with caution. The decisive differences between Christian morality and philosophical-psychological ethics should not go unnoticed.

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Book Reviews

Growing Competence: A Guide to Planning Your Continuing Education For Ministry

Mark A. Rouch

Abingdon, Nashville, TN; 1978

This is a boxed item consisting of Dr. Rouch's book, *Competent Ministry: A Guide to Effective Continuing Education* (1977), plus four cassettes and a leader's guide. The set was released in February 1978.

The basic book "is designed as a tool for pastors, Christian educators, and other professional church leaders who want to engage in continuing education with increased effectiveness." It "is also about growing competence in ministry . . . the primary outcome of effective continuing education."

The author begins with a definition of continuing education and a discussion of the "basic components", e.g., "Individual study and reflection," "Local Groups," short-term and long-term programs, and the all-important role of planning.

Chapter two contrasts continuing education, i.e., "a planned learning process," with "lifelong learning," a "necessary and fertile matrix" for continuing education. Lifelong learning is defined, resources are discussed, and the "nondiscipline" of it — being relaxed, walking "through the world with the delicate sensors of life exposed" — is considered, as is its matrix relationship to continuing education.

With chapter three the book moves into the rhetorical question, "Who is the Competent Professional in Ministry?" As this author sees it, "Competence, like maturity, is dynamic and developmental. It either grows or deteriorates . . . [It's] a continuing process of growth."

"Putting It All Together: A Guide to Planning" starts in the fourth chapter. Planning is presented as involving four basic questions: "What do I need?" "What resources are available?" "What are the reality factors?" And finally, "What is being accomplished?" Six "Major Steps in Planning" are then explicated and a sample two-year plan is presented, based on a case study.

Succeeding chapters present in-depth considerations and information regarding "Resources," "Career Development and Continuing Education," "The Colleague Group," and "Clergy and Laity in Continuing Education." There is an excellent bibliography, plus two appendixes, one listing "Agencies Related to Continuing Education for Ministry," the other "A Sample Case Study."

The recordings are excellent, both qualitatively and technically. Dr. Rouch is the "Instructor" throughout and moves the individual or colleague group through the eight (minimum) sessions smoothly and purposefully. There are many carefully orchestrated pauses for individual/group work.

The relevance and practical values of this package seems particularly great for chaplains. Installation and major command chaplains should find it an excellent help in establishing a continuing education program for professionals engaged in ministry; much of the package complements and enhances the present Army Chaplain Center and School post-Chaplain Basic Training program. With minor adjustments and some conscientious periodic

updating of resources and materials, the set ought to have a long and useful life. The training staffs of the chaplains would do well to take a careful look at this product.

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— WILLIAM E. PAUL, JR.

And Would You Believe It!

Bernard Basset, S. J.

Image Books, Doubleday and Company, Inc., Garden City, NY; 1978

The subtitle of this paperback is "Thoughts About the Creed," specifically, the Nicene Creed. It was written, according to the author, in response to a request from "a good friend . . . [who] chanced to ponder the Nicene Creed one Sunday at Mass" and who was also in the publishing business. That fortuitous development and its results offer readers a most enjoyable and instructive experience.

The introductory chapter freely acknowledges the author's enthusiasm for and dependence upon two priestly sources, the late Monsignor Ronald Knox and John Henry Cardinal Newman. The latter is quoted often because "he is now almost the master of my mind" and was a writer "intensely committed to that form of prayer [now known as] the profession of faith." The chapter also briefly sketches the story of "how the creeds came to exist," as well as some history about the Council of the Church that produced the Nicene Creed and the matter of the "I-We" controversy ("I believe" vs "We believe").

The next five chapters and an "Epilogue" address major portions of the text of the Creed. Chapter two provides an almost devotional commentary on the opening statement, which reflects the author's position that the creed in its entirety is "a prayer [that] should help us to raise up both mind and heart to God."

The Incarnation is considered in a chapter broken into six subsections, "each of which may stimulate thought and prayer . . . and may be seen as steps . . . leading to that central article 'We believe in one Lord, Jesus Christ.'"

Chapter four is a commentary on three assertions about the Christ that "synthesize the creed itself," namely, the incarnational motive, the atonement, and the promise of eternal life. It is, as Father Basset notes, a matter of comparing the announcements of the gospel with the claims of conscience.

There follows an examination of the three creedal statements regarding the Holy Spirit. The emphasis is on "the indwelling of the Holy Spirit in the hearts of the faithful" rather than "the number of his gifts . . . the intimacy between the soul and the Holy Spirit."

Chapter six deals with the "one holy catholic and apostolic Church." The author's sense of humor, balanced insights, and long experience (he wrote this book at age sixty-seven) makes this a delightful and valuable segment. With intelligence and wit, this "roaring Roman Catholic," as he calls himself, writes about "belief in the Church."

The final chapter, "Epilogue," is a discussion of belief in life beyond death from the Christian perspective. "The only deep and enduring satisfaction comes from a real — not a notional — assent to the life beyond the grave." The author illustrates "in the lives of three remarkable people (Marcus Aurelius, Dag Hammarskjöld, Sir Thomas More), how belief in the resurrection of the dead works out." Cardinal Newman's Latin epitaph, which he wrote himself, is given in translation as the final sentence of the book: "From the Shadows to Reality."

Bernard Basset has written a number of Image Books and is a noted retreat master.

This latest book has many fundamentally important things to say to Christian chaplains; he provides new insights about and a deeper appreciation of the ancient Nicene Creed.

— WILLIAM E. PAUL, JR.

Jesus In The First Three Gospels

Millar Burrows

Abingdon, Nashville, TN; 1977

"In a way I have been writing this book all my life, and from childhood that life has been consecrated to him of whom I write. If what I have written is disturbing to some readers, I hope it will help others to reach a truer understanding of Jesus and a deeper devotion to him."

"All my life..." for Millar Burrows, at the time this volume was published, was eighty-eight years. From the perspective of that much time and out of the very considerable accumulation of his scholarship, Dr. Burrows has produced a unique and valuable book. It is about Jesus of Nazareth but it is not a biography. It is, in fact, an accumulation of Gospel evidence by "a meticulous academic procedure" plus "imagination, properly guarded."

The Introduction is a marvelously compact discussion of the "Importance of the Gospels," the relationship of the Synoptic Gospels and the fourth Gospel, the principal differences among the Synoptics themselves, and the like. It sets the goal for the whole effort, namely, to try to summarize insofar as possible "accurate knowledge of Jesus' life and teaching . . ." with emphasis on "[what] kind of person he was [and] what he taught about God and his will for man. . . ."

Eighteen chapters follow, encompassing an overall chronological narrative along the lines of a Gospel harmony, as it once was called. The difference between this narrative and a harmony is, of course, the running commentary on parallel and unique material by Dr. Burrows instead of simply the biblical texts; the texts are, however, carefully cited. Careful reading is required, perhaps with a good harmony at hand; a daily study regimen would be ideal, comparing the cited materials and mulling the author's comments.

The nineteenth chapter, "The Man Jesus," presents "the total picture, visible through the screen of particular incidents and utterances, that must be our final evidence [about] a definite, real, and extraordinary personality." The evidence is summarized in some twenty characteristics, each briefly but adequately presented. These include Jesus' devotion to God's will, sincerity, authority, insight into human nature, sense of humor, love for God and the consciousness of sonship, among many others.

Dr. Burrows' portrayal of the life and ministry of Jesus through a detailed chronological study of the Synoptic Gospels ought to be of particular interest to military chaplains. In this one volume are all sorts of helps to the study of the first three Gospels, sermonic exegesis, and personal devotions. The convenience and scholarly reliability of such a single valuable source to peripatetic persons is obvious. It is further enhanced by an old-fashioned, detailed table of contents; a bibliographical "Suggestions for Further Study"; and, an "Index of References to the Gospels and Acts."

Millar Burrows is Winkley Professor Emeritus of Biblical Theology at Yale University. A former director of the American School of Oriental Research in Jerusalem, he is now a life trustee of that institution. He has a M.Div. from Union Theological Seminary and a Ph.D. (biblical languages, literature, and history) from Yale University. He is well known for his *The Dead Sea Scrolls* and *More Light on the Dead Sea Scrolls*. He is also a contributor to "The Interpreter's Dictionary of the Bible."

— WILLIAM E. PAUL, JR.

Jerusalem: The Tragedy And The Triumph

Charles Gulston

Zondervan Publishing House, Grand Rapids, MI; 1978

"No city is more symbolic of a people than Jerusalem. . . . As part of a predetermined saga, she had to be the metropolis once more of a reborn Israel." That was but another step toward "the final interlocking of Jewish and Gentile history with its cataclysmic consequences," foretold by the Hebrew prophets. "Jerusalem is not just another city, but a unique creation . . . one may perhaps see . . . her destiny as the terminal of history." "When the Beloved City surmounts its last crisis, it will be given, in the words of Isaiah, 'beauty for ashes, and the oil of joy for mourning . . . when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously, the moon will be confounded and the sun ashamed.'" (Isaiah 61:3; 24:23) "Toward this climax Jerusalem is moving."

In support of his belief that Jerusalem is no ordinary city and that its survival has never really been in doubt, the author of this interesting and provocative book takes his readers on a long historical journey. In lyrical prose he weaves a meaningful tapestry from all of the complex and disparate and often bizarre facts; at the same time, he provides a descriptive and visual tour of significant aspects of the city's geographical, architectural, and historic features. The color photographs are in themselves sources of much insight and understanding regarding the city and its extant treasures.

Out of his obviously careful and wide-ranging research, Gulston fashions a series of some thirty-six brief essays that cover most if not all of the past and present tragedy of Jerusalem; then, he presents a final essay regarding the future, the beginning of the Christian "Eternal Age," the triumph of the New Jerusalem.

Chaplains will find this a most useful reference work, with its historical and homiletical/pedagogical resources; it ought to be in chapel libraries. It is also worth reading just for its beautifully spun tales about a very special city and its history over a very long period of time. The bibliography seems remarkably short for a story of such epic proportions; it also seems sufficient to the author's purpose, in view of the completeness of his effort. Following an excellent index, there is a "Jerusalem Time Chart," that is, a chronology which covers the major historical happenings from 1900 B.C.E. through 1973 C.E.

Charles Gulston is a native of Johannesburg, South Africa, where he graduated from St. John's College and began a journalistic career. He moved to Durban and for twenty-five years worked on the two leading newspapers there in various editorial positions. He has published a book of his own verse, entitled *And the Dreaming*, plus two other books, *No Greater Heritage*, about the translation of the Bible into English, and *Eternity Is for Everyman*, a critical examination of the true meaning of the church. He continues writing and now lives in Kloof, Natal, where he is a member of the Kloof Baptist Church.

— WILLIAM E. PAUL, JR.

Charismata: God's Gifts for God's People

John Koenig

The Westminster Press, Philadelphia, PA; 1978

This volume is part of the "Biblical Perspectives on Current Issues" series, edited by Howard Clark Kee. As noted on the flyleaf, it "offers a careful study of the origins and place of the charismatic movement in the life of the church today."

The introduction summarizes the current situation regarding "diverse movements called 'charismatic'" among the "traditional denominations." It also states the "conviction that [there is] much to gain from a closer look at the charismatic experience of the New Testament church." The writer states his own exegetical stance regarding the Biblical materials and his own "path within the Christian faith." He sees "the appearance of charismata, whether ancient or modern, as a gracious challenge to the faith-lives of most traditional Christians, including my own."

Before dealing with "the charismatic experience of the New Testament church," there is a recital of the heritage of the New Testament writers, namely "that of Israel, contained in the Old Testament," with its "earthly teachings."

There follows a broad view of "Giftedness in the New Testament Church." The aim here is "to explore the wide range of experience and linguistic interpretations of experience which gave shape to the church's sense of giftedness."

The study continues with examination of "Holy Spirit: The Nearness of the Giver," pointing out that "All the New Testament writers of course regarded God in Christ as the Ultimate Cause of this unique salvific time. But the sign of its presence most frequently named by them was the Holy Spirit." Further, "In both an exterior and interior manner, the Spirit discloses itself . . . as Mediator of God's new blessings in Christ." The indwelling of the Spirit does not mean that it is at the disposal of either individuals or "the corporate body of the church"; in fact, "It is more accurate to say that the Spirit possesses the church." On the other hand, the Spirit does not take over the believer's self but "remains Other." "It is a gift that works with — or against — the self." It is described as "a living, pulsating, changing Gift which always seeks to bestow itself anew to the human spirit of believers."

The study next focuses on two questions: "What are the special gifts called charismata, and what makes them so special?" It is pointed out that Paul seems less concerned with the labels "natural or supernatural" regarding "gifts of the Spirit" than with "whether the Spirit's working can be recognized" in them "and acknowledged"; also, that he does rank some spiritual gifts as "higher" than others and "meant to be practiced within the context of congregational worship." "Individuating believers through the bestowal of charismata" by God shapes the receiving "individual Christian's identity" and occurs "in order to prepare that person for service to others."

The question of "The Transmission of Charismata" receives considerable attention. In the end, "God alone determines the gift and the manner in which it is granted." The final segment of this chapter concerns "fashioning tentative definitions of charismata and charismatics." The former is defined by the subtitle of the book; the latter, in a "speculative" definition, as "people who respond with awe and humility to a gift suddenly perceived . . . who see the Giver behind the gift and utter the words, 'My Lord.'"

"The dark side of God's charismata" is considered, *i.e.*, the trials that befall "rejuvenated believers." The gift of the Spirit "in some mysterious way . . . comes mixed through and through with the cosmic sufferings of Christ" so that "every charisma . . . carries with it the gift of the cross."

The writer also contemplates "the movements to and fro among gifts, task, and Giver," the "interplay [that] abounds among charismata." Walking in love, by the Spirit, and "offering ourselves up to God in worship" leads into abundant living for God, responding increasingly to God's call to ongoing spiritual renewal and understanding.

The final chapter brings to bear on "the teachings and practices of contemporary Pentecostal and neo-Pentecostal believers" the findings of the preceding study. Based on the study conclusions, "some types of current Pentecostal and neo-Pentecostal thinking ought to be seen as misinterpretations of genuine works of the Spirit." The whole effort attempts to demonstrate that "we must regard charismatic experience and the interpretation of that experience as separable issues." Nine conclusions are reviewed in a very succinct summary — a brief paragraph each — and described as "bedrock New Testament theologizing." The final conclusion is that, without any need to join Pentecostal or neo-Pentecostal communities, "[Christian believers] have no choice but to identify [themselves] as charismatics and proceed on [their] Christian pilgrimage with that intriguing selfhood . . . The promise of God to his

people (which means: to all who call upon him in need) is that his gifts abound. And so, therefore, may we."

This is an extremely relevant and helpful volume for chaplains, a specialized study by a specialist. It cannot help but inform and expand individual comprehension of the work of the Spirit in the New Testament and how that work applies to contemporary Pentecostal and neo-Pentecostal movements in the churches. It will certainly also affect personal insights and understanding regarding the continuing work of the Spirit in one's own life.

John T. Koenig received his doctorate in theology from Union Theological Seminary, New York, where he is Associate Professor of New Testament.

— WILLIAM E. PAUL, JR.

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